

ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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Poetry.

Tears.

BY OWEN G. WARREN.

The rod that smote the desert rock,
Brought forth the fountain at the shock;
And Israel's fainting thousands sank
Down by the living stream and drank—
The rod but touched the heart of earth,
And pure and healing streams gushed forth.

Withered and parched, in sore dismay,
Israel's countless thousands lay;
Prone on the earth they fell and died,
Till Moses' rod drew forth the tide.
They rose—they drank—the fainting men,
Touched by the water, lived again.

When sadness long has held control,
And darkened o'er the suffering soul—
When, amid suffering, pain and strife,
Man almost wearies of this life,
And in despair of solace nigh,
Would gladly lay him down and die—

Then, on the heart, affliction's shock
Falls like the rod upon the rock;
Tears flow—they wash away the pain—
The fainting spirit lives again;
Man springs from terror and dismay,
And goes with gladness on his way.

Communications.

Contrast between Protestantism and the Gospel.

BRO. GREW TO BRO. CATLIN.

I fully agree with you that, in respect to some important subjects, the teaching of Protestant churches, 'is palpably different from the teaching of the Bible.' Those truths, however, which most concern the glory of God and the salvation of men, are taught in Protestant churches. That the divine law is 'holy and just and good'—that sin, which is the transgression of it, is 'exceeding sinful'—that salvation flows from the love of God, only through and by Jesus Christ—that depraved and guilty men are commanded to repent; and invited freely, without exception, to partake of this salvation—that they must be born again, repent and believe the gospel, or be forever excluded from the kingdom of God; and that without holiness 'no man shall see the Lord,' are vital truths of christianity, taught in Protestant churches. I firmly believe that, at the coming of the Lord Jesus, it will be found, that, notwithstanding errors on baptism, future punishment, immortality, and the kingdom of God; the preaching of these truths, in Protestant churches, has been the power and wisdom of God unto the salvation of millions of souls.

Dear brother, both truth and charity require us to discriminate between truth and error; and between those whose delight it is to serve God, and those who serve him not. This we may do without sanctioning any error either of doctrine or practice. I would humbly suggest a term as a title for your work—*A Contrast between the Bible and some points of Modern Theology*. You understand, however, that in my view, there should be some change of sentiment in the work, to make it fully conformable to such a title. I desire to suggest these things in the spirit of meekness and love, brother.

How the fact of the title having 'arrested the attention of some, Bro. Grew for one,' is 'evidence that the title was well chosen,' I cannot perceive. Would it not have arrested attention if it had been really objectionable?

You remark, 'I believe the pure in heart shall see God.' This is conceding that baptism is

not essential to salvation; unless you affirm that an error of judgment respecting it, is incompatible with purity of heart. Permit me to ask, if some persons who, through the force of tradition, err on the subject of baptism, do not give more evidence of purity of heart and life, than some real christians whose views of baptism are scriptural? It is no more necessary for me than for you, to know, from revealed testimony, that the names of those we fellowship as the disciples of Christ, are in the book of life. According to Paul there is such a thing as believers 'knowing [their] election of God.'

I desire not to be misunderstood, in respect to the sense in which I use the word 'essential.'—There is no doctrine, truth, or ordinance of God's Word which is non-essential. All are essential to perfect character, but all are not essential to christian character. Did the prejudices, and errors, and partial unbelief of the disciples of Jesus exclude them from his heart of love?—Nay, verily. Why did he own them as his true followers? Because they loved him and left all to follow him. Yet they erred in respect to the nature of his kingdom, and, for some time, did not fully believe what he had told them of his death and resurrection. The word we revere, brother, requires us to receive the weak (i. e. the erroneous) in the faith, not because their errors are of no importance, but because God has received them. Rom. xiv. 3; xv. 7. This is a general principle, and not simply applicable to days, meats, &c. The apostle applies it to such as were weak, or in some degree erroneous on the doctrine of the divine unity; acknowledging such an one, as a brother for whom Christ died. 1 Cor. viii. 1-11.

In reply to my Scripture quotations and arguments, to prove that salvation is inseparably connected with faith and love, and that a correct knowledge of baptism is not essential to faith and love, you remark—'The proof that baptism is essential, is found in the fact, that our Lord has, in numerous instances, connected forgiveness of sin and salvation with faith and baptism. No brother, this is not proof, unless our Lord has inseparably connected baptism with salvation as he has repentance and faith. He has said, 'Except ye repent ye shall perish.' 'If ye believe not—ye shall die in your sins.' No such declarations nor any of equivalent import, are found in the Scriptures concerning baptism. Your argument proves too much. It proves that the actual partaking of bread and wine in the Lord's supper is essential to communion with the body and blood of Christ, for such communion is connected with receiving the bread and wine. 'The bread which we break, is it not the communion of the body of Christ? The cup which we bless (or for which we bless God) is it not the communion of the blood of Christ?' This is indeed one medium of communion, but certainly faith and love introduce to such communion, although the judgment may be erroneous respecting the duty of partaking of the emblematic elements.

Having quoted passages which you think prove that baptism is essential (i. e. to salvation,) you exclaim, 'Now mark! Bro. Grew's course of reasoning would hush down this class of Scriptures.' Here you assume the point to be proved, viz., that these passages not only teach a connection between baptism and salvation, but an inseparable connection.

Now mark! I will prove that not one of

those passages prove the point at issue. I will prove that my course of reasoning leaves all these divine testimonies standing in the majesty of truth.

What is my reasoning? Is it that baptism is unimportant?—that dying men may trifle with this divine ordinance? Is it that believers are not to be baptized for the remission of sins, or that baptism may not be considered, in some sense, the washing away of sins, or that believers, in baptism, do not put on Christ? No, verily.—My reasoning is, that proving a thing to be a mean to an end, is neither proving it to be the only or an essential mean to that end, so that the end cannot be attained without it.

Luke iii. 3. John came 'preaching the baptism of repentance for the remission of sins.'

This passage does not express or necessarily imply that baptism is essential to remission.—It only represents it as one mean. Now suppose my reasoning to be correct, that 'the blood of Jesus Christ cleanseth from all sin' in some cases, without baptism, does my sentiment falsify the passage? Does the passage necessarily imply that there is no other way of being saved but by baptism in connection with repentance? It certainly does not. My reasoning therefore is not only sustained by other passages which I have adduced, but is compatible with this also.—If it should be said that the passage does not declare the absolute necessity of repentance any more than that of baptism to remission, I reply, this necessity is declared in other passages:—'Except ye repent ye shall perish.' Now, brother, when you have adduced the divine declaration, 'Except ye are baptized ye shall perish, you will have made out the parallel. This reasoning applies to the other passages which you have quoted.

With you 'I regard both lists' of passages, that we have given 'as alike divine and authoritative' and 'admit the truthfulness of both classes;' but I cannot admit my brother's construction. Neither can I admit that 'faith, love and baptism are of equal importance.' 'The greatest of these is charity,' i. e. love.

You remark, 'I can prove by Bro. G. and the Bible, that baptism is essential to faith and love,' because I have admitted that 'baptism is a public profession of our faith in Christ;' and you observe, 'it is essential to faith that it be made public.' You may perceive that your argument is unsound, by observing that I have not said that baptism is the only or an essential (i. e. essential to salvation) public profession, &c. If 'it is essential to faith that it be made public,' (which I do not believe without cases of exception, for a man may believe with the heart without having an opportunity of making a public profession) there are other 'heaven appointed' ways of publicly professing faith besides baptism, though this is an important and significant one. The supper of the Lord is another.

You remark, 'Faith without works is dead.' Now brother, if there are no other works but baptism, then indeed such reasoning may be conclusive, but it is an undeniable fact, that some who err in baptism, show their faith better by their holy works, than some real baptist christians. On a more critical review of your reasoning, I think your intelligent mind must perceive that your inferences are not in the premises.

'Whatsoever, therefore, (you observe) is es-

sential to perfect faith, and signify our love, is essential to christian character. This proves too much. It proves that the weak (i. e. erroneous) in the faith, whom the inspired apostle affirms 'God had received' (Rom. xiv.) were not christians!

I did not write that the woman 'was never baptised.' Luke vii. 48. I affirm that, although baptism was previously appointed, her sins were forgiven on the manifestation of her faith and love, previous to baptism, which proves that baptism is not essential to remission.

I have indeed 'read in the Scriptures, 'What God hath joined together, let no man put asunder.' Therefore, beloved, you must not put asunder faith and love and salvation, which God hath joined, as I have proved. We must neither 'add unto,' nor 'take away,' from the words of the book. I do not put asunder 'repentance, faith and baptism,' as prescribed duties. Before you have authority to put baptism into the chain of things essential to salvation, you must adduce the divine testimony that we cannot be saved without it. This you have not done. Proving it to be a duty, or that it has some connection with remission and salvation, is not sufficient.—You must prove that there is no remission and salvation without it. 'For as many of you as have been baptized into Christ have put on Christ.' Is it contradicting this to say, as I do, that a true believer is united to Christ by his faith? The passage does not necessarily imply that none but the baptized have put on Christ, and as such a construction is opposed to other plain passages, it is inadmissible.

I have not attempted the 'settling a question of such importance' by 'mere appeals to human sympathy.' I have appealed to the word of the Lord. I have, in addition to this, referred to some illustrious examples of that holy faith and love, with which the Scriptures inseparably connect salvation. You remark, 'Jesus must be convicted of jest, or lying, rather than so many good men be lost.' I am sorry that you have written this. You certainly ought to have refrained from doing so, until you can adduce, at least, one declaration of the Son of the Blessed, that no man can be saved without baptism.—Until you can produce a declaration of the Spirit of Truth, which necessarily implies this, you fail to establish your position. It deserves your serious consideration, brother, that in all the catalogues of persons who will be excluded from the kingdom of God, the unbaptized are never mentioned.

In reference to the holy men I referred to, you ask, 'Suppose they were better than thousands who have been baptized. Does that alter the gospel system of salvation?' To this, I reply, that it would be a marvellous and very incongruous 'system of salvation,' which excludes better christians than it embraces!

I have not said that repentance is always a change of moral principle. Repentance is a change of mind. The repentance which God requires of the sinner, is a change from the love of sin to the love of holiness. This is moral principle. The 'Just One' will not condemn sinners 'because they cannot,' but because they will not repent. The fact that Christ is 'exalted to give repentance,' proves our dependence on divine influence.

May the Lord give us understanding in all things.

Philadelphia, Pa.

Questions and Answers.

Bro. MARSH:—I should like to propose a few questions to Bro. Cook, to be answered through your paper.

Luke xx. 38. 'All live unto him.' 2. Cor. v. 14, 15. 'They which live,' &c.

1. Are the *all* in Luke, the children of God, or those of whom it is said, God is their God? And do they live o him in view of a resurrection?

2. Does the apostle, in 2 Cor. v. 14, mean by the expression, and 'all were dead,' that all men are under the sentence of death, or under death from Adam's transgression? And that all the personally guilty, held to the second death for their sins?

3. Do they of the *all* thus dead in 2 Cor. v. 15, live by the gospel through faith unto God, in view of a resurrection, as well as by the present life of faith?

4. Will all the dead have a resurrection? If so, will it be to receive the great recompense of reward and punishment? Can reward and punishment be rendered to any but those on probation for life?

5. Have all of Adam's posterity had a probation? Will they not have a probation, since Christ died for all?

R. CADWELL.

South Cortland, N. Y.

Ans. 1. Yes. They live in the purpose of God. When that purpose is accomplished they will live, Rom. iv. 17.

2. Yes. It is in consequence of Adam's transgression that the appointment of death was made. 'It is appointed unto men once to die.' The appointment is found in Gen. iii., and in the divine proceeding based on the fall of man.

'The condemnation to the second death is pronounced only on those who believe not—who love darkness rather than light.' Hence, if the gospel of Christ had not been given to men, there would have been no second death.

3. Yes. Seeing that a resurrection is an essential part of God's plan for saving or immortalizing man, it follows that none *live* to God, but on the principle that the resurrection shall be realized, and all intelligent faith embraces the promise of life in connection with a resurrection of the dead, or translation. The phrases, 'new creature'—'hath eternal life,' &c., always embrace the whole work from conversion to resurrection, 1 Cor. i. 30; John vi. 40; Heb. ix. 12, 28.

4. The resurrection applies to the *just* [justified] and the unjust, or those condemned for loving darkness rather than light. John iii. 16-20. To the last inquiry, I say, No. God never gathers where he has not sown. 'Where there is no law there is no transgression,' and no reward or retribution.

5. Speaking in general terms they 'all' have probation. But where there is no moral capacity, there is no responsibility; consequently, no virtue or vice, and no praise or blame. This is an exception to a general rule. Rom. iv. 15; v. 13. Some 'sin without law'—the knowledge of the word of God—and such 'perish' (like the people of Sodom, Luke xvii.) without being judged by the written law—or word of God.—Rom. ii. 12-16.

J. B. C.

Mesmerism.

REPLY TO BRO. WELLS.

I see by the Harbinger of Jan. 15, that Bro. Wells has taken some exceptions to my views of mesmerism. He says he "should have no hesitancy in attributing it to that agency, [the devil], if he [I] would convince me [him] that the mesmeric influence is not identical with the influence exerted by the serpent in 'charming' his prey."

Now, Bro. Wells, there is a cheaper way to get along and arrive at the truth. Just convince me that the influence exerted by the serpent in charming his prey is identical with mesmerism. The object of my pamphlet is to show what mesmerism is, not what the charm of serpents is. You seem to think the charming power of the serpent is the same as mesmerism, and 'is a natural principle that pervades animated nature.' Very well; then it is a science in the strictest

sense of the word. Again, you say, you are 'satisfied that mesmerism has no claim to the name of science.' Now, if you will write a pamphlet, and reconcile these facts which you have alluded to and acknowledged, 'I should be desirous to see the work published.'

But whether I can reconcile the facts you allude to, depends on whether you can prove them to be facts or not. It never has been done. If you can not reconcile different parts of your own theory, I am not bound to do it for you; but, if you will wait with patience, I will tell you what mesmerism is.

Z. CAMPBELL.

Englishtown, N. J. Jan. 22, 1853.

Mediatorship.

'THE LAW' is a term applied in the Scriptures to that system of things enjoined by Jehovah upon the Twelve Tribes of Israel through Moses; the law was given through Moses, (John i. 17) and hence it is styled the *Law of Moses*; not because it originated from him as the French code did from Napoleon, or certain laws of Greece from Draco and Solon; but because it was transmitted through him as the medium of communication between the Lord of the Universe and the descendants of Abraham in the chosen line of Isaac and Jacob, whom he surnamed Israel, of whom he condescended to become the King. 'He gave them a fiery law,' (Deut. xxxiii. 2,) which he caused to be delivered to Moses for promulgation. He did not leave his throne in the light to commune with Moses in his own proper person; for no man shall see him and live: (Ex. xxxiii. 20; 1 Tim. vi. 16,) but he imparted his will to the angels of his presence, 'who do his commandments, hearkening unto the voice of his word,' and these, as faithful ministers of his pleasure, (Ps. ciii. 20, 21,) handed to Moses his high, and holy, and just decrees, with all the sanctions of Sinai recorded in 'the Book.' Thus 'the law was ordained by angels in the hands of a Mediator,' (Gal. iii. 19) who was Moses, occupying middle ground between Israel and their King.—Terrified by the thunder-tones in which the Decalogue was delivered, which made even Moses quake with fear, they besought Jehovah to speak to them only through the medium of their brother. In making this request they proposed a *Mediatorship*, and suggested the appointment of Moses to the office. They had acknowledged themselves Jehovah's nation, and now they wished that the communication between them should be through an intermediate person with whom they could confer without terror. The proposal pleased Jehovah, who said 'they had well spoken what they had spoken,' and their request was consequently complied with. From this time the Mediatorship became an ordinance in Israel, Moses was the first that held the office, in which he officiated as a priest, prophet, legislator and king. After the nation was planted in Canaan, the high priests acted in the character of mediators, being Jehovah's supreme magistrates over the people, for the pontificate was always above the kingly office, though many of the kings treated the high priests with indignity. Moses was the only complete representative of a mediator that has yet appeared in Israel. He was Jehovah's representative in all his relations to the nation.—David and Solomon shared the mediatorship with Zadoc the high priest, but it was only as kingly, not priestly and legislative, representatives of Jehovah. They were mediatorial administrators of Moses' law; and representative men in the offices they sustained.—Jehovah's representatives individually representative in their historical outlines of the mediator like unto Moses, who shall hereafter appear as king in Jeshurun.

No other nation besides Israel has received a law 'ordained in the hand of a mediator.' The constitutions and laws of the nations have been given to them by evil men who have subverted them; or by men no holier, whom they may have chosen to rule over them. Hence their organizations are evil, and the spirit which actuates them, satanic. The supreme power is one, and the people is another, and there is no

mediator—'no days-man betwixt them that might lay his hand upon them both.' Their laws and institutions being human, purely so, or rather devilish, they have no intercourse with God; for if they spoke to him and he should answer, seeing that they have no mediator, they would be as terror-stricken as Israel of old, and cry out, 'Let not God speak with us, lest we die!' Never did a people before hear the voice of God speaking out of the midst of the fire and live; nor besides Israel has any nation heard him speak at all. Jehovah speaks only to Israel, in Israel, and through them; and if the nations are addressed, it is through the mediation of the tribes: for what Moses was to them, so are they to the world at large.

Mediation being an Israelitish institution, and there being no other between Jehovah and the population of the earth; and it being admitted that no man can come to God save through a mediator approved of Him; it follows, that both individuals and nations can obtain access to 'the throne of the Majesty in the heavens' only through the mediation which pertains to Israel. Now this mediation is in no way practicable on the old basis, that is, through the Mosaic law.—Obviously so; because according to that law there is no acceptance except through sacrifice offered in Jerusalem by the priesthood of Levi. So long as Jerusalem is trodden under foot of the Gentiles, this is impossible; Israel therefore, like the rest of the nations, although they trust in Moses, is as destitute of mediation as though the mediatorship pertained to the Chinese and to them. If blindness had not happened to them, they would certainly see this; for it is written in Moses, 'Cursed is every one that continueth not in all things written in the book of the law to do them.' But what one thing not to mention all things, do they observe in the letter or spirit of it that is written therein?—They practice circumcision. But that is not of the law; yet by the practice they become debtors to do the whole law. By offending in the least they are guilty of the whole; for Moses cursed every Israelite who continueth not in all. Cursed, then, are they of Moses in whom they trust; yet were they ever so willing to obey him, they are circumstantially prevented. The Turks possess their holy city and land, and the Turks are prepared to suppress every attempt to re-establish the Mosaic commonwealth. Alas for Israel! They are 'without a king, without a prince, without a sacrifice, without an image, without an ephod, and without teraphim,' (Hos. iii. 4,) and the king, prince, sacrifice, image of the invisible God, they will not receive! But, if Israel's case is forlorn, that of the nations is worse; for while Israel refuses Him who speaks from the right hand of God, the Gentiles, who profess to acknowledge him, pay no regard to what he says. Redemption awaits Israel; (Dan. xii. 1) but anger and wrath, and sore distress, to all the world besides. How shall this trouble be eschewed?

Escape there is none save for those who obey the truth. The door is not yet shut. 'He that believes and is baptized shall be saved'; but mark the words which follow—'He that believes shall not be condemned.' What is that thing which when not believed brings condemnation to a man? The context answers this question in two words—'THE GOSPEL.' (Mark xvi. 15, 16; Rom. i. 16.) So that you see, you may even be baptized, or rather immersed, but if you believe not 'the gospel,' you cannot be saved. That gospel announces to every man, both Jew and Gentile who believes it, access to Jehovah and his restored kingdom through his son Jesus, on his accession to the mediatorship in Israel.—The law of Moses was ordained by angels in the hand of a mediator. But that law as originally ordained has been impaired by the manifestation of some of its entitles; and being therefore no longer an exact representation of the knowledge of the truth, and incompatible with the nature of things as modified by the appearance of the prophet like unto Moses,—it needs to be amended. This emendation is ordained by Jehovah in the hand of a mediator, as well as the origi-

nal promulgation of the law. Moses received it from the angels as the ministers of God; but Jesus, who is greater than Moses, 'being a son over his own house,' in which Moses was only a servant, (Heb. iii. 5, 6,) receives the amended law direct from Jehovah; for says God, 'I will put my words in his mouth; and he shall speak unto them [Israel] all that I shall command him; and whosoever will not hearken to my words which he shall speak in my name, I will require it of him.' Angels brought the words of God to Sinai, and there delivered them to Moses for him to speak to Israel; but the Holy Spirit, in the form of a dove, descended from before the throne, and abode on Jesus.—He needed no angels to tell him what to speak, for the Father dwelt in Him by his Spirit, and moved his tongue to utterance. 'The Father is in Me. I speak not of myself; the Father dwelleth in me doth the works.' Though that Spirit forsook him when he yielded up his life upon the cross, (Matt. xxvii. 46, 50; Luke xxiii. 46,) it was only till he rose again by its life imparting energy. (Rom. viii. 11.) The fullness of the Godhead now dwelleth bodily in him; and that 'fulness have we all,' says an apostle, 'received even gift for the sake of gift—charin anti charitos.' (Col. ii. 9; John i. 16.) When he shall depart from 'holy ground' to revisit the arena of suffering and reproach, angels will escort him to his kingdom, full of Jehovah's words of truth and mercy, to his people; for 'he shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but He will be the hope of his people, and all the strength of the children of Israel. So shall they know that He is the Lord their God dwelling in Zion his holy mountain: Jerusalem shall then be holy, and strangers shall pass through her no more.' (Joel iii. 16, 17.)

Thus will he utter his archangel voice from Zion, amid the echoes of Jehovah's trumpet sending forth its blasts as on Sinai in the days of old. That trumpet will awake the dead, (1 Thess. iv. 6, 2 Eph. i. 7, 8.) And where will be his foes! Though gathered together to battle against Jerusalem a mighty host, of what account will they be, when the crashing thunder of that dead-awakening shout, rattling through the flaming heavens, shall boom upon their ears! Madness will seize upon them, and upon their horses blindness and astonishment. The burden of Jerusalem will be heavy upon them, and the cup of trembling to them all. Zech. xii. 1-7; xiv. But drink it to the dregs they must; and their wickedness will be great. Joel iii. 13. Jehovah's first interview with his nation at Sinai was attended by a terrific demonstration preceded by the overthrow of Israel's enemies.—Under the sanction of this display of power and glory he presented Moses to the people as his representative over them. But the time is not very remote, when the crisis that is now forming will necessitate a second interview between Jehovah and the Tribes. They have to be delivered from those that hate them; and to be impressed with a spirit of prompt obedience and submission to the Moses-like prophet, who is to be the mediatorial representative of Jehovah in their midst for a thousand years to come. Nothing short of a Sinaitic demonstration will accomplish this; for Israel is as stiff-necked a people to-day as thirty-four centuries ago. The battle of Armageddon and the war which it induces, with all the attendant manifestations of power and great glory, will inaugurate, with all subduing majesty, Jehovah's king in Zion, the hill of his holiness. The mediatorship will then have re-appeared in Israel under the new covenant dedicated upward of eighteen centuries before by the blood of the Mediator, who speaks the words commanded of the Father in sending forth the amended law from Zion, and the word of Jehovah from Jerusalem; (Isaiah ii. 3,) not to Israel only, but to the residue of men who then seek after the Lord, and to all the nations called by his name. (Acts xv. 17.) Great, glorious, and free, will Israel then be in the midst of enlightened, obedient, and happy nations. The Kingdom of God, for which Jesus

taught his apostles to pray, will have come to Zion, and his Father's will be performed on earth, as it is in heaven. As the woman's seed he will have bruised the serpent's head, and have delivered his brethren from evil, because the kingdom is his, the power and the glory for ever, amen.

Thus then will the amended law be ordained by Jehovah in the hand of Jesus, the Mediator of the New Covenant,—even the law initiated by Moses for a single nation; but perfected and adapted to a consociation of all nations, by the prophet like unto him, the future king and lord of all the earth. (Zech. xiv. 9.) When that which is perfect hath come, the terrestrial will have obtained the permanency of a thousand years, as exhibited in the following descending series:—

JEHOVAH,

Lord of the boundless universe;
dwelling in unapproachable light;
whom no man hath seen, or can see and live:

JESUS,

Jehovah's High Priest and King over all the Earth on David's Throne in Zion:

THE SAINTS,

Associates with Jesus in the enlightenment and government of the world:

LEVITICAL PRIESTHOOD,

Priests to Israel and the Gentiles who come up to worship Jehovah at the Temple in Jerusalem:

TWELVE TRIBES OF ISRAEL,

The Kingdom of God, or Jehovah's First Born of the many nations constituted His sons in Abraham, their federal paternal chief:

THE NATIONS,

The Inheritance of Jehovah's king to the ends of the earth.

[Herald of the Kingdom and Age to Come.]

Bro. Storrs' Lecture in Buffalo.

Bro. MARSH:—I have delayed giving an account of Bro. Storrs' visit to our city, till I could learn, by inquiring, the effect of his labors, and I must now be brief for want of time, as I find much to do, being the only one among 50,000 inhabitants, who can devote their time during the week to visiting, spreading books, collecting funds, &c. Bro. Storrs in the twelve lectures he delivered here, has given our views to hundreds who had never heard them before. Our plan of advertising called them out, as we gave the subjects of his lectures in six daily papers, twice, and also by hand-bills.

A goodly number attended through the week,—nearly one, and men of the first standing in the city were in every night. The last Lord's day we had to hire one of our largest Halls, and in the evening about 500 listened for one and a half hours with such stillness that the fall of a pin could be heard till the close.

Bro. Storrs outdid himself in these lectures, and a universal wish is expressed by those who heard him for another course of lectures by him this winter. They say means shall not be wanting. He got over twenty signers for the *Bible Examiner*—more than half of them new inquirers, and some Universalists.

We collected \$32 to pay for Halls and advertising, and shall obtain \$40 to remunerate him, but we feel that this is too small an amount for his ardent labors.

The final destruction of the wicked, and the state of the dead were the themes of all his lectures, and about these doctrines, a fire has been kindled here, that the hydra-headed monster, tradition, cannot quench. The creed-bound minions are alarmed, I hear and begin, by preaching, to prop up their heathen dogma, their dagon of hell torments. 'Let them cry aloud' as did the prophets of Baal for fire; it will not descend from heaven, nor come up from Tartarus to help them, for God has written 'Mene Tekel' on this God-dishonoring and soul-destroying doctrine. To keep up the good work, thus happily begun, I hired a hall for yes-

terday and next Lord's day—preached three times yesterday to a goodly number of new hearers.

Scores of books have been sold during the lectures to new readers, and I find new converts in all the churches—the seed has been, and must still be sown, broadcast over the city, and let us pray God to bless it to his name's glory, and the 'eternal life' of perishing, (not immortal) sinners.

J. BLAIN.

Buffalo, Jan. 24, 1853.

LETTER FROM BRO. W. SHELDON.

Bro. MARSH:—Permit me to address a brief communication to those of like precious faith, through the columns of the Harbinger, in relation to my tour east.

I left Chateaugay, N. Y., on the 24th of December, and preached the same evening in Ellenburg. Here is a small band of believers in the speedy coming of the Lord. A goodly number have recently been baptized. May the good work still advance. On Sunday, Dec. 26, I preached in the village of Champlain. I was hardly able to dispense the word, in consequence of a violent cold which had seated upon my lungs. Eld. C. P. Dow, of Chazy, was present, and took part in the exercises. He is preaching the speedy coming of the Lord. May he be made an instrument in the hand of the Lord, in accomplishing much good. He is now investigating the Age to Come question. May the obtaining of truth be the result. Amen.

From Champlain, I went to Burlington, Vt., and tarried one night. Here are a few who are looking for the Lord. After leaving Burlington a thaw swept the snow off, and left me destitute of sleighing, in consequence of which I was obliged to remain two nights on the road upon expense, and consequently failed in meeting my appointments at Bristol and Addison. Arrived at Bristol two days later than my appointment, and preached in the evening. The brethren appear to be engaged in religion.

Arrived at Hebron one day after my appointment, and preached two evenings. Here is a band of about forty-five believers. They have recently erected a meeting house at the cost of about five hundred dollars. Elder D. T. Ross, their worthy pastor, is laboring among them to good acceptance. They have a good congregation of unbelievers and believers. Bro. Ross, and the church to whom he preaches, are all staunch believers in the Life and Death question. From Hebron, I went to Pownal, Vt., and preached on the evening of Jan. 7th, and also over the ensuing Sunday, to Elder M. Batchelor's congregation. Bro. Batchelor has been pastor of this church for nine years in succession. His congregation is the largest in the place.—Bro. Batchelor's oldest son (Simeon,) is still suffering under the hand of disease. O, when will Jesus come to bestow immortality?

From Pownal, I went to Rawdonville, Vt. where I preached to interested congregations for two evenings. There appeared to be an ear to hear. From Rawdonville, I went to Windham, and tarried one night, from whence I went to Houghtonville, where I preached on the evening of Jan. 15th, also on Lord's day. In compliance with the wishes of the brethren and sisters in Houghtonville, Windham, Shrewsbury, and vicinity, Bro. O. D. Gibson, and Bro. S. B. Munn, were ordained to the work of preaching the gospel of the Kingdom.

With Bro. O. D. Gibson, I have been acquainted for several years. He is a worthy christian, and an efficient proclaimer of the good news. His labors have been blessed in the past, in bringing men to a saving knowledge of truth.—May God clothe him with a fresh zeal in the advocacy of the whole truth! Amen.

Bro. Munn has recently held a series of meetings in Shrewsbury, during which about thirty have professed to be converted. Thirteen have already been baptized, and several others intend to go forward soon. The converts come out in the firm belief of no immortality except through Christ at the resurrection of the just. Some

staunch Universalists have been converted.—The work is still progressing.

From Houghtonville I went to Vernon in company with Bro. Munn, where I preached one evening. Found brethren wide awake to the subject of the speedy coming of Christ.

From Vernon we went to Northfield Farms, Mass., and tarried two evenings. Had a good hearing, and trust that good was done. Bro. S. W. Bishop was present the first evening. He is still engaged in preaching the Word.

From Northfield, I went to Greenfield, Mass. The brethren had tried to obtain the Methodist meeting house for me, but after obtaining the consent of the prominent Church members, the Priest interfered, saying that it would create division! Therefore, a hall was hired, and printed advertisements put up, but the priests (as I am informed) warned the people from the pulpit, to keep away from me. Notwithstanding superstition and bigotry reigns predominant, beneath the wing of priestcraft in this place, we can but entertain sanguine hopes that much good will result from our visit to this place. We gave them five discourses. The themes of discussion were, The coming of Christ, Age to Come, State of the dead, Destiny of the finally Impenitent, &c.

The brethren here are firm believers in all of these truths. They love the Age to Come sentiment. More anon!

W. SHELDON.

Greenfield, Mass., Jan. 24, 1853.

Earthquake at Acapulco.

Cor. of the San Francisco Times and Transcript.

ACAPULCO, Dec. 21, 1852. Saturday evening, the 4th inst., an earthquake took place in this city, more severe and disastrous in its consequences than any similar visitation since the memorable shock of 1832.—It destroyed at least one-third of the buildings in Acapulco, and greatly damaged many that were left standing.

The shock commenced at ten o'clock, P. M., and continued about thirty seconds. Not a moment's warning was given; the rumbling sounds which usually precede such throes of nature, were not heard in this instance.

From the 4th until the 20th inst., some hundred shocks of less magnitude were felt by your correspondent, which, following the great calamity, have filled the minds of the people with consternation. They are so overcome with fear that none will venture to sleep in the buildings covered with tiled roofs, and the Plaza is covered with tents, under which men and women shelter themselves from the weather.

The custom house, the large house of the Gen. Commandant, together with some of the most extensive commercial houses, are completely ruined; one, for instance, owned and occupied by Senor Juan Alzuyet, a wealthy Spanish merchant, is a complete mass of ruins, as also the mercantile house of Senor Antonio Regna, the French Consul.

Mr. Fulton, the British consul, had just retired to bed, and at the first moment of the shock, got up and then under the bed, when the whole side of the house fell in, burying him and bed in the ruins, without, however, damaging his person.

The volcano of Colima, distant 300 miles north-west from Acapulco, has been sending forth fire, lava and smoke, since the earthquake, as reported by the captain of a whaling vessel, since arrived at this port. The shock of the 4th was severely felt in Mexico city, and the town of Chilpancingo, half way distant to Mexico, was nearly destroyed.

One of the most remarkable features attending the earthquake was the fall of glass bottles and decanters several feet without breaking them, when, in ordinary times, if they had fallen over upon their sides, they would have been broken.

Yours,

MERCHANT.

The fear of the Lord is the beginning of wisdom.

To the Editor of the N. Y. Tribune:

Sir:—I have just witnessed some 'Spiritual Manifestations' that may interest your readers, and perhaps furnish the philosophy of the singular phenomenon thus denominated.

After witnessing various trappings and moving of furniture, and after having myself taken a ride on a table around a room, with no apparent motive power, but the delicate fingers of a young lady resting on the top of it, I was induced to examine still further.

I invited this young lady and another in the vicinity, who was a 'medium,' to experiment with me alone at my room. In a few minutes my table began to move about. I requested the young ladies to *will* it to move in certain directions, and found that it was under the control of their volition—but only at certain times. At other times it seemed to move without being guided by them, and as I conjectured, by currents of electricity, that interrupted their power for a time and then ceased, and they recovered it again.

We then tried spelling with the alphabet, and with success. One of the young ladies, conjecturing that in this too, her will might have some influence, without mentioning her design, willed that the word 'mother' should be spelled by the knocks. It was done. We tried other words in the same way, and with uniform success. The knockings seemed to be on the surface of the table. Either one of the mediums would mentally *will* to have a word spelled, and then the other, without knowing what it was, would call over the alphabet, and the word selected was uniformly spelt. A gentleman and several ladies were called in, and the thing was repeated with the same success.

My impression is, that any person who is a 'medium' in the room, and in some peculiar cases persons out of the room, even at a great distance, might regulate the spelling by their will. Certain phenomenon of clairvoyance, which I have witnessed, comes in to account for this part, I think we have the key for much which has been mysterious, and one which probably, in due time, will end the whole theory of supernaturalism.

Respectfully, yours,

CATHARINE E. BEECHER.

SUFFERING IN CALIFORNIA.—We have news of the most extreme suffering in the mines, on account of the snow and rain, and the scarcity of provisions. One paper states that at Downsville flour was selling at two dollars a pound, nearly four hundred dollars per barrel. Throughout the mining region, from fifty to seventy-five cents per pound are the ordinary prices. The Sacramento Transcript says a report is prevalent in Stockton that some miners recently attacked a train of wagons in Mariposa county, and rifled them of all the provisions they contained. This, says the Journal, must not be wondered at, nor too strongly condemned, as it is the spur of starvation that drives men to such crimes. Their lives depended on the stake, and men will resort to any extreme to satisfy the demands of nature.

From other quarters the record is equally discouraging, but more particularly from Calaveras county, where the deprivation is most heartrending. A gentleman, riding out a short distance from town states that he met a man up to his arm-pits in water, wading and swimming into town as best he could, with but one determination—to have 'something to eat.' The hotels at Downsville were nearly all closed, those that remained open using barley as a substitute for flour. The men of the place were consulting upon the propriety of their leaving the town, so that what provisions remained might be spared for the use of the women and the infirm.

It is stated that no less than seven hundred miners on the Churn creek were compelled to subsist six days on acorns. Twelve persons were obliged to subsist for eight days on one scanty meal of beans per diem. Much suffering was caused by the severe weather. Three men, who were transporting flour by the back load, were frozen to death at Goodyear's bar. The depth of the snow and the swollen condition of the streams prevents the receipt of relief from the city.—Rock. Dem.

begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord. The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; (see Joel iii. 16) he shall give a shout as they that tread the grapes (or wine-press) against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword. Thus saith the Lord of hosts: Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth, &c.

The similitude used in verse 32, of 'a great whirlwind,' leads me finally to observe that the reader will find the suddenness, fierceness and rapidity of these judgments couched under the figure of a whirlwind, in the prophets. 'He shall take them away as with a whirlwind, both living and in his wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked: so that a man shall say, Verily there is a reward for the righteous; verily, he is a God that judgeth in the earth.' See Psalm lxxvii. 9-11; Prov. i. 23-33; Isa. xvii. 12-14; xl. 18-24; xli. 14-16; lxxvi. 15, 16; Jer. xxxiii. 19, 20, and xxx. 23, 24; and especially read the grand description of the destruction of antichrist, and the threshing of the heathen in anger, who come out as a whirlwind to destroy the people of God, contained in Habakkuk iii.

It belongs to this portion of our subject again to notice, that the saints are apparently to participate in this infliction of the judgment upon their enemies, as well as in the reign and dominion of Christ which follow. Thus David says, in the before-quoted passage, 'Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honor have all his saints. Praise ye the Lord.' Ps. cxlix. Malachi says of the saints in that day, 'Ye shall tread down the wicked; for they shall be as ashes under the soles of your feet'; (Mal. iv. 3.), and David again, 'that the righteous shall wash his feet in the blood of the wicked.' Ps. lxxvii. 10. The overthrow of the Canaanitish kings by the Israelites under Joshua, and their putting their feet upon their necks, &c., is a striking type of this event. It has been already shown that they are to exercise dominion: the promise made in Rev. ii. 26, 27, to him that overcometh combines the two things: 'to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken, even as I received of my Father.' See also chap. iii. 21.

Correspondence.

FROM BRO. H. L. CHASE.

BRO. MARSH:—I have just returned from the Conference in Salem, Ind. We had a very interesting meeting, and I think it has left a very good and lasting impression on that community. I had the opportunity of forming a very agreeable acquaintance with Bro. E. Miller, jr., and wife; also, Bro. D. R. Mansfield and wife, and many other dear brethren and sisters, who are striving to sustain and advance the one cause, the one faith, and the one hope. Sr. Mansfield is a bold, and I should think, successful proclaimer of the ancient gospel.

After meeting, I returned home with Bro. George Hendry, about fifteen miles, and commenced a meeting in that neighborhood, near the village of Orland. Preached six discourses

to very large and intelligent congregations. My congregations were made up of people of the various denominations, and of no profession—commonly called infidels, but men of strong eccentric minds, who can appreciate a common-sense idea, as well as a consistent Bible theory. I had for my hearers, a Baptist elder, two Methodist preachers, and one Presbyterian divine (speaking after the manner of men). I tried to get them to make some remarks, either for or against what I said, but they all wished to be excused, except one, a Methodist brother, and he felt constrained to bear testimony to the old whim, of feelings and impressions, as evidence of our acceptance with God. He could never understand God's revealed word, until God caused him to read it first in his own heart. He said the word was a dead letter, and was of no use, unless God, by his Spirit, first preached it to the heart. I saw the brother's prejudices were old and strong, and must be treated in love and forbearance. I told him I wished to call his attention to Paul's words in Eph. i. 13. 'In whom ye also trusted [after that ye heard the word of truth], the gospel of your salvation: in whom also, [after that you believed], ye were sealed with the holy spirit of promise.' I asked the brother if he trusted in Christ, before he heard the word of truth? He answered, No.—And were you sealed with the Holy Spirit's promise before you believed? He answered, No.—And did you believe before you heard the testimony? Answer, No. Then the testimony gave you faith? Answer, Yes.

Then faith comes by first hearing what you call a dead letter, and without the knowledge that that Book contains, you never could have had faith; and without faith, you could not please God. The poor old man was confused, and could not get around the plain testimony of God's word.

The circumstance had a good effect on the people. One man acknowledged that he had once thrown away the Bible, as a bundle of inconsistencies, but now could see a sublimity and glory in it, which made it to him the Book of books.

Seventeen arose and said, that they would organize upon apostolic ground, and take the Bible as their only rule of faith and conduct, and keep the ordinances as the apostles delivered them. I gave them one discourse on church government and church order, which appeared to be very satisfactory. I hope they may improve by it.

I must say that they are a very interesting community. They have made it the practice, for some time, of meeting together on the first day of the week, to discuss the important truths of the Bible, and to learn the young people to sing. Consequently, the young people have become much interested, not only in singing, but in investigating the truths of the Bible. I left them in much love, hungering and thirsting after more of God's righteous truth. May he grant that they may be filled with all knowledge and spiritual understanding, that they may comprehend with all saints, what is the height, the depth, the length, the breadth of his love, and be filled with all the fulness of God.

O, the condition, the awful condition of our world! Darkness covers the earth, and gross darkness the people. O the spiritual blindness in high places, or what is called the church!—O the food which these mystic doctors of divinity hand out to their flocks!—food which the mind cannot digest, consequently they become sickly. These are the men that are always doing their own divinity, and never effecting a cure; that are always learning, and never able to come to the knowledge of the truth, for the very good reason, that they are always studying every thing but the truth!

Dear brethren, let us be bold in proclaiming the truth. It will stand; it can not be overthrown; it is immutable—God is its author. It will remain, when Roman theology and Hindoo mythology will be as the chaff of the summer threshing floor, and no place found for them.

Let us hold on a little longer; the Lord will soon come. Come, Lord Jesus, come quickly.

L. H. CHASE.

FROM SR. M. K. CHAPMAN.

BRO. MARSH:—I see by the Harbinger that your eastern tour has been performed in safety, and with profit to the dear waiting saints who love the whole truth. I am truly glad some of the churches east have seen and heard from you, on the all-important subjects of Bible truth, that have been so ably set forth through the Harbinger, especially the glorious times of Restoration. It is now surprising to me when I think back two years, and reflect on my own ignorance on this subject, but now the morning light is beaming on my pathway, and when I pray, 'Thy kingdom come,' or speak to the people on the kingdom, I see it is the kingdom restored to Israel, the capital of which is Jerusalem. There will be set thrones of judgment, the thrones of the house of David. 'For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it. There will I make the horn of David to bud; I have ordained a lamp for my anointed. Great deliverance giveth he to his King, and sheweth mercy to his anointed, to David and to his seed for ever.' O, there is such a glory in the coming reign! my heart cries out, 'Come, Lord Jesus,' and 'come quickly.'

I have spoken on an average once a day since I came into this county, eleven weeks since. I have been out in every bad weather, riding on horseback, from one appointment to another. The weather changes so often, and the mud is so deep some days, and frozen so hard others, that I can not get about with my carriage; but the Lord in mercy gives me strength to go thro' all the inclement weather; and although pain racks my mortal frame many times, and trials severe come up on every hand, still I feel strong in the Lord, and am encouraged to do all in my power to help forward the cause of truth.

In Ripley, I have been violently opposed.—One Elder McPherson, who was reported in the Herald last summer to believe the doctrine that Mr. Chapman preached, but after Mr. C. left the place, he came out and made a confession of his error, and became one of the greatest scoffers I ever saw. This man buckled on the armor of vain philosophy, and having learned a little poetry from the 'Fourth Reader,' to prove himself immortal, he came out first to oppose my right to preach. He was answered with God's word. Then he came out against soul-sleeping, as he called it, bringing forward such proof as he could find in the 'Roman dunghill of decretals.' I followed him with positive proof from God's word, that the dead 'know not any thing.' By this time the people began to be deeply interested in Bible truth, and Eld. McPherson began to see his craft was in danger. A neighboring priest was hired to come and help turn those out of the church who believed the woman's doctrine, and also to help put down the truth. Eld. Taylor, from Rushville, came, and acted by proxy, (as he told me), in trying to turn out the most pious members.

I have not time nor place to tell how the people in Ripley have had their feelings insulted by these hirelings, who have overacted in this matter, for some of the pillars of that church have left it, and with others now stand on the platform of prophets and apostles, where may they stand, until Jesus comes to Mount Zion. I forward you the names of eight new subscribers for your excellent paper, from that place, and more will soon subscribe for it. The friends are going right about building a new meeting house, and it will soon be up, as some who have heretofore been called publican, have taken hold of the cause of truth in good earnest.

A few words about Eld. Taylor. He came out against us on the Kingdom; said that it was set up in the days of the Roman Caesars, and that the soul is immortal; and presented as proof, Samuel being brought up from the grave by the witch of Endor, Jacob being gathered to his fathers, the thief on the cross, the rich man and Lazarus, &c. He had yet to learn that when gray hairs had begun to whiten his brow, that others, far below the point of mediocrity, could show him that he had been in error all his days.

He would not admit that the humble few could find out the truth, and that the great mass of learned men who agreed with him on this subject were in error.

He cautioned the people to beware of the sorceress! He did want to see peace restored! I have met this man on all these subjects, but he is still going on in his course. If the laws of the land did not protect me, I should not be suffered to speak in public. I have been threatened, but I fear no evil, while I hold up God's truth.

My love to all the dear friends east. God bless you, and O may we soon see the King.—AMEN.

MARY K. CHAPMAN.

Mr. Sterling, Ill., Jan. 14, 1852.

P. S.—Bro. Marsh, if there is a place in these United States where a missionary is needed, and where much good can be done, it is here.—This whole region is now awake. Hundreds are believing the truth. The people need a man here to baptize and administer the supper.—There is some talent here, but not of the right kind. I knew my coming here has done good. The people came out in crowds to hear, and God has given me an influence; but I am a female, and as such, cannot do for the cause as a man could. Do try to use your influence to have some one of the right sort come into this State for one year. I could induce the people to send means for them to come, if they will say through the paper that they will come. The cause in Ripley must be sustained, but I cannot stay longer than next spring.

FROM BRO. P. H. BOK.

BRO. MARSH:—I sit down this morning to write a few lines to you, and also to send a little proof of my love for the good cause in which we are engaged. A good cause, did I say? Yes, a cause in which life and immortality is brought to light. Yes, praise the good Lord, Christ has become the author of eternal salvation to all them who obey him. Notwithstanding sin has entered the world, and death by sin, we may be reconciled to God by the death of his Son, and be saved through his life. Jesus says, He that believeth in me, though he were dead, yet he shall live, and he that liveth and believeth in me shall never die. What glorious promises!—Those who believe in Christ, though they may die, yet when Jesus comes, they shall live again. And those who live and believe when Jesus comes, shall never die; but they shall be changed in a moment, in the twinkling of an eye, and be caught up with the other class of his children, to meet him in the air, and so shall ever be with the Lord. O glorious hope of immortality!—Well might the apostle say, 'Wherefore comfort one another with these words.'

There is quite a difference between the hope held out in the Bible, and that held out by the different sects. They are expecting to go to heaven at death; but the Bible holds out the prospect of being made like the blessed Savior when he comes. Says John, It doth not yet appear what we shall be, but we know that when he [Jesus] shall appear, we shall be like him, for we shall see him as he is. And he that hath this HOPE in him, purifieth himself even as [Christ] is pure. Says Paul, Our conversation is in heaven, from whence also we look for the Savior, who shall change our vile body, that it may be fashioned like unto his glorious body. The Methodists have been holding a protracted meeting in this place, but with little success. They preach almost any thing except the gospel. They make great exertion. They have a great zeal, but not according to knowledge. Has not God ordained a certain system under the gospel dispensation, as well as under other dispensations, by which he will save those that comply with the same? For example: On the day of pentecost, when certain were led

to inquire what they should do, Peter said to them, Repent and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. Will not that same system answer better in the present day than anxious seat repentance? Have we either precept or example for such a system as the latter? We find that when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

This is a subject which I think ought to be examined. It is a subject on which there is a difference among brethren. I do think there is a certain plan of salvation laid down in the Bible, by the compliance with which, men may be saved. I must close.

I remain, your brother in tribulation, waiting for the kingdom of God to come.

PETER H. BOK.

Felham, C. W., Jan. 23, 1853.

A REQUEST.—Dear Sr. M. K. Chapman: Will you come and spend a short time with us the latter part of this winter, or next spring, on your return from Illinois, and speak to us of that 'blessed hope'? If you will, we will remember our duty to you in return. Inquire for Elder H. Collins, near Onion River post office, Sheboygan co., Wis.

HENRY COLLINS.

ALBERT DOTT.

DAVID MCGOON.

ELI BURT.

C. N. CLOUGH.

SETH DOAN.

Lyndon, Wis.

He that has the gospel, as a power, in his hands, need ask no man's leave to be useful.

Appointments.

As our paper is made ready for the press on Wednesday appointments must be received at the 'Harbinger' by Tuesday evening, or they cannot be inserted until the following week.

BRO. J. B. COOK.

Buffalo, Sunday, Feb. 6.

BRO. L. P. JUDSON.

Rushville, Sunday, Feb. 6.

Rochester, " " 13.

BRO. J. C. BYWATER.

(evening) Feb. 11.

Oppenheim, " " 13.

Little Falls, (evening) " 15.

Broadbain, (where Bro. Thompson may appoint), (evening) " 16, 17.

BRO. C. F. SWEET.

Irelandville, (evening) Feb. 24.

where Bro. Sissons and Hoyt may appoint.

Waterloo, Feb. 27, 28.

Auburn, March 1.

Port Byron, " 3.

Seneca Falls, " 3.

Geneva, " 4.

where Bro. Finn and Andrews may appoint.

Canandaigua, Sunday, March 6.

Marion, " 7.

Palmyra, " 8.

Victory, " 9, 10.

Honeoye Falls, " 11.

Honeoye Flats, " 12, 13.

Conesus, " 15.

Springwater Valley and vicinity, " 16, 17.

Danville, " 19, 20.

West Almond, Allegany co., " 22.

and will remain in that section some days if desired by the friends.

All week day appointments to commence at 7 o'clock P. M.

BRO. E. C. COWLES.

Waterloo, Sunday, Feb. 6.

Seneca Falls, (evening) " " "

BRO. R. V. LYON.

Springfield, Mass., Sunday, Feb. 6.

Scotland, Ct., " " 13.

at the house of Widow Robinson.

Mansfield, (Bro. S. Abbe's), " " 20.

Mansfield Hollow, (evening) " " 27.

Square Pond, " " 27.

Let due notice be given of the above appointments.

Conference at Ripley, Ill.

There will be a Conference of the brethren and sisters at the Christian Meeting House, in the village of Ripley, Brown county, Ill.—to commence Thursday evening, Feb. 17. We earnestly invite all in this region, who love the whole truth, to come and participate in this meeting. Will not Bro. Robbins and Randall, of Henderson, come?

DELINQUENTS.

If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

F. FITZGERALD, Hartford, Ct.—His paper is ordered by the Postmaster to be discontinued. He owes \$2.08.

C. WARNER, Waterbury, Ct., orders his paper discontinued. He is owing \$2.24.

L. CONLEY, Grouse, Ill., 'has left the place'—owing us \$1.62.

RULES OF DISCUSSION.

As a prominent object of the publication of the Harbinger is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.
2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.
3. The plain testimony of the BIBLE and matters of FACT, will ALONE be admitted as EVIDENCE.
4. The LITERAL principle of interpretation must be observed.
5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

This is a place where truth—Life and Death, No Immortality of Christ, the Age to Come, and other glorious truths have worked a revolution of late. The minds of the people are open to listen to the truth. We hope this meeting will be productive of much good in the name of the Lord. The preaching brethren in this State, who love the truth and may see this notice, are invited to attend. Bro. Penkake and Sweet of Mount Sterling, and Bro. Robbins of this county will be present and help dispense the Word of Life.

MARY K. CHAPMAN.

BUSINESS ITEMS.

H. GREW.—Have paid to No. 530, instead of 420, as published recently.

L. H. STONE.—It was right on book.

A. DOOLITTLE.—His address is Chauncy, Athens county, Ohio.

A. F. SERVIS.—We sent a package; hope you have received it. Please write again for the Harbinger.

W. BAKER.—The balance due to this number is 44 cents. We shall continue it until we hear from you.

J. C. PARKER.—The balance due to close of this volume, No. 494, is \$2.50.

J. B. FRISBIE.—Case's paper is regularly sent to Chelsea, with yours.

J. M. JUDSON.—We have credited the dollar on book account. The balance is \$12.04.

C. N. CLOUGH.—You are credited \$3.00, which pays to No. 468.

H. HARRIS.—You omit to give your address—hence we cannot send the Harps you call for.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

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Poetry.

Original.

Give, O, give me, words of Love!

BY F. WRIGHT.

Too oft we o'er our troubles sigh,
Instead of meeting them—
With fearless heart and steadfast eye,
Like bold, undaunted men.

Whoever feebly cowers down,
When grief or ills betide,
Can never wear the golden crown
Of independent pride.

Look danger boldly in the face,
And bid your griefs begone;
They are a sneaking, coward race,
That honest battles shun.

Should disappointment thwart your course;
Your well-laid plans prove vain;
Let patience be your foster nurse,
And go to work again.

There's nothing like assiduous care;
A calm, unruffled mind;—
How oft the spider mends the snare,
When broken by the wind.

Should grief upon thy brother's heart,
Have laid her leaden weight;
Remember, all must bear a part,
While in this mortal state.

Go succor him, if thou hast aught,
That may his need supply;
Let kindness cheer the pensive thought,
And dry the moisten'd eye.

Gold may our fleshly wants relieve,
But never can impart
Such joy as loving words can give,
Fresh from the loving heart.

Spencerville, C. W.

Communications.

A Review of Elder A. Staunton's Rejoinder to H. Grew.

BY J. HUTCHINSON.

Continued.

WE will now examine the history of the creation of man, and see if Mr. Staunton is correct in his account of that event.

Gen. ii. 7. 'And the Lord God formed *man* [not the body of man merely] of the dust of the ground, and breathed into his nostrils the *breath of life* [not a living spirit, as Mr. S. says] and *man* [the same that was formed of the ground] became a *living soul*.'

Thus we find that the history of the creation of man says nothing about the body of man being formed of the dust of the earth, but it was the man himself. It is true that man thus formed had no life. The question now is, did God inspire in him a living spirit, as Mr. S. says, or did he not? If he did, I ask for the Scripture to prove it,—where can it be found? The word of God says that God breathed into his nostrils the *breath of life*. Was this the *living spirit*? If it was, then it follows that every beast, and every living thing that breathes the *breath of life*, is composed of matter and spirit, and all have spiritual natures as well as man, 'For as the one dieth, so dieth the other; yea, they all have one breath: so that a man hath no pre-eminence above a beast.' Eccl. iii. 19. 'And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *MAN*: ALL in whose nostrils was the *breath of life*, [or the *breath of the spirit of life* as in the margin] of all that was in dry land, died.' Gen. vii. 21, 22. Here again we see that man had the same *spirit of life* that every beast and creeping thing had. Now if this *spirit of life*, is the spiritual nature in man, then it follows of course, that every beast has got a spiritual nature, and if this spiritual nature is immaterial in man, it is also immaterial in the beast, and if it is the accountable part of *man*, why, I ask, is not the same nature accountable in the beast?

Mr. Staunton introduces a few texts of Scripture to prove that man has a spiritual nature, and the first is Zech. xii. 1. 'God formeth the spirit of man within him.' No, no, says Mr. Staunton, it was in the body of the 'him,' that the spirit was formed, as though the *body* of the 'him,' and the *him*, were not one and the same person! Now there is no difficulty as I can see, that

arises in this text, according to the view that we have of it, whether we understand the term 'Spirit' to apply to the life, or the mind, for both life and mind, are formed, developed or manifested within the *man*. As to the parallel text in Moses, you will find in Num. xvi. 22. 'And they fell upon their faces, and said, O God, the God of the spirits of all flesh.' If this text be introduced to prove the spiritual nature of man, it will also prove the spiritual nature of every beast, bird, and insect that has flesh: this cannot be denied.

We will now try the next text and see if it will prove the spiritual nature of man. Job xxxii. 8. 'There is a spirit in man.' Yes, Mr. Staunton, that is so, but they are both represented to be without knowledge until the breath of inspiration of the Almighty gives them understanding.

The next passage is in Prov. xx. 27. 'The spirit of man is the candle of the Lord.' This is so; but we will now examine a few texts, to ascertain whether it is to continue to shine eternally, or is to be extinguished.

Prov. xxiv. 20. The candle of the wicked shall be put out.' Then it is not immortal is it? No.

Job xviii. 5, 6. 'Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him.' (xxi. 17.) 'How oft is the candle of the wicked put out' &c. From these texts it is evident that the spirit of man, which is the candle of the Lord, is not immortal in the wicked; at least, if it was, it could not be put out: it is also evident that the wicked have no spiritual nature, even if the righteous have, and if the righteous have such a nature, they obtain it through Christ, the Lord.

The next text that is introduced to prove the spiritual nature of man, is in Ps. cxlii. 3. 'When my spirit was overwhelmed within me.' This, I apprehend, means nothing more nor less, than that David's mind was nearly overcome by the numerous difficulties and troubles that he was called to pass through, and in fact the preceding verses show that this was the case.—David's courage or spirit, as it is often called, was nearly overcome, overwhelmed, by his numerous and severe trials.

Matt. xxvi. 41. 'The spirit indeed is willing, but the flesh is weak.' This evidently refers to the mind or courage of Peter, and the two sons of Zebedee. Their eyes were heavy for they had been broken of their rest, still their spirits were willing to watch, but they could not. Then the Savior accosts them. 'What! could ye not watch with me one hour? Watch and pray that ye enter not into temptation.' I know that your disposition is to watch, but your eyes are so heavy it is hard for you to keep awake. This view is plain, and in harmony with the rest of the Scriptures.

Luke viii. 55. 'And her spirit came again, and she arose straightway.' This spirit I apprehend was the principle, or spirit of life—for says James, 'As the body without the spirit is dead,' &c. This spirit of life animates every thing that moves upon the face of the whole earth, but still it has no consciousness, consequently cannot be the conscious part of man, for all flesh lives by it, and when that is taken away from man, he returns to the earth, and 'in that very day his thoughts perish.' Now I ask, how thought, if predicated upon the spiritual, immaterial part of man, and that part immortal, could perish? when his breath goeth forth, and the material part is separated from the immaterial or spiritual nature, they could not.

Luke xxiii. 46. 'Jesus said, Father, into thy hands I commend my spirit.' Acts vii. 59. 'Lord Jesus receive my spirit.' The spirit of life, which in each case was committed to him who was and is able to restore it again at the resurrection from the dead.

These, says Mr. S. are but a few out of some three hundred and fifty passages in the Bible, all speaking the same thing, and clearly showing that man has a spiritual nature, as well as a ma-

terial one. We will turn to the word of God, and see if this declaration is correct.

Num. iv. 24. 'But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whither he went.' If man is composed of two natures, material, and immaterial, or spiritual, then Caleb must have had three natures, two of which were spiritual natures, which is absurd.—The simple meaning is, he had a different disposition or mind, from the other spies.

Num. xi. 17. 'And I will take of the Spirit which is upon thee, and will put it upon them.' There is nothing here to show the spiritual nature of man.

Josh. v. 1. 'The hearts of the kings of the Amorites melted, neither was their spirit in them any more; because of the children of Israel.'—If this refers to the spiritual nature of man, then it follows that these kings from that time were without a spiritual nature, although they were still alive; but the truth is simply this, their courage or ambition forsook them.

Judges xv. 19. Samson after slaying a thousand Philistines with a jaw bone, was sore athirst, and he called on the Lord and said, shall I die for thirst? God heard him and provided him with water, and when he had drunk, 'his spirit came again, and he revived.' If the spiritual nature, or conscious part of Samson was gone at this time, how I ask, could he call on the Lord, and say, 'I die for thirst,' and at the same time drink? Did his unconscious material part do this? It did according to Mr. S.'s theory.

1 Sam. xxx. 11, 12. 'And they found an Egyptian in the field' (he was nearly starved to death,) and they gave him a piece of cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him.' How, I ask, could this Egyptian eat, when his spirit was gone, if that was the conscious, intelligent part?

Again 1 Kings x. 5; 2 Chron. ii. 4. 'When the Queen of Sheba had seen all of Solomon's wisdom, and the house that he had built, and the meat of his tables, and the sitting of his servants,' &c., 'there was no more spirit in her.' And she said to the king, that it was a true report she had heard in her own land, but yet, 'the half was not told her.' Now I would ask the candid reader, if the few texts that I have selected out of the three hundred and fifty, that Mr. Staunton says, all clearly teach the spiritual nature of man, do teach any such thing? certainly they do not. Neither can I find the first text in the number that he has named, with the addition of a hundred more, that even intimate that man is composed of matter and spirit.

In examining the three hundred and fifty texts named by Mr. Staunton, I find that there are over one hundred and seventy-five that refer to the spirit of God and of Christ, and over fifty that refer to the mind of man, besides a large number that have reference to courage or ambition; and besides these there are many kinds of spirits, such as the spirit of adoption, spirit of bondage, spirit of burning, spirit of council, spirit of error, spirit of fear, foul spirit, spirit of grace, spirit of glory, spirit of jealousy, spirit of judgment, spirit of knowledge, spirit of meekness, new spirit, patient spirit, perverse spirit, poor spirit, spirit of promise, spirit of prophecy, spirit of slumber, spirit of understanding, spirit of wisdom, unclean spirit, spirit of truth, &c. &c.

In all these examples there is not one text that even intimates that man is composed of matter and spirit. And if it could be proved that man in the beginning was thus composed, then, of course, it would take them both to constitute the man, and in death the man would be dead, unconscious, or else we must take the unwarrantable position that only a part of man dies; but where, I ask, is the Scripture that says that man when deprived of life, is only half dead? No where. Hence we are in duty bound to reject Mr. S.'s baseless theory, for it has no foundation in truth, but stands on mere assumptions and the traditions of men.

Again Mr. Staunton says, 'If man has a spiritual nature, it is immaterial, else spirit is not

spirit.' If there ever was, or could be any such thing as an immaterial nature, it could not add to or take from the organism of man, for that which is immaterial does not consist of any thing—is mere nothing.

Staunton admits that 'the term spirit is ambiguous' and that 'he looks to its primary literal import, and not to its figurative use.'—Now what is this, I ask, but yielding the whole ground? For the primary use of the term spirit as applied to man, means the spirit of life. There is no text in the Bible, that I can find that makes the primary meaning refer to the immaterial part of man, even if he has such a part.

Mr. Staunton says, 'That this spirit in man, is the seat of intelligence in man,' and to prove it he quotes 1 Cor. ii. 11. 'For what man knoweth the things of a man, save the spirit of man which is in him.' This text I apprehend, means nothing more nor less than that a man is alone conscious of the operations of his own mind, and this is confirmed by Prov. xiv. 10. 'The heart knoweth his own bitterness, and a stranger doth not meddle with his joy.' This is all plain.

DEATH.—A mighty conqueror art thou, oh, Death! Thou hast the tread of a giant, the relentless will of a despot, and the remorseless purpose of a fiend. Thou art the ruthless destroyer of our race. Thou dost fatten upon the carcasses of the great captains; thou dost feed daintily on the flesh of babes; thou dost proudly banquet upon the bodies of Statesmen and heroes; thou hast all seasons for thine own. Thou goest forth in the joyous Spring, amongst the birds and flowers—the beauty and promise of renewed life, to darken the golden heavens with thy fearful shadow. In the burning Summer thou dost scorch men with fevers, and rack their brains with wild delirium, till, in their pain and madness, they pray for the repose of thy cold and icy halls. In the sober Autumn, when the woods are leafless and tuneless, and somber hues rest on all nature—when 'the melancholy days are come, the saddest of the year,' thou dost enter with stealthy tread, the Eden of the soul, and ravish and destroy its brightest flowers and fruits. Cold, rigorous winter, does not stay thy footsteps; thy grasp, more freezing and terrible than that of the frost king, still hurries mortals to their doom. By day and by night, on land and sea, in the palace of the rich, and in the cottage of the poor—at all times, in all places, and under all circumstances, thy blighting, crushing work goes steadily and unceasingly on.—A. C. George.

Perhaps it is not generally known, as it should be, that salt put in the mouth will instantly relieve the convulsive movements in fits, either of children or animals.

Severe trials call into action those reserved forces of thought and courage and fortitude and faith, which give the victory in the battle.

The only thing which every one can do, and the only thing which any one need do, is his duty.

In whatever shape evil comes, we are apt to exclaim with Hamlet, 'Take any shape but that!'

If the Spring put forth no blossoms, in the summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

Hon. Caleb Lyon, of Lyonsdale, took passage for Europe in the steamer Pacific, on the 22d ult. We see it stated that he 'intends to make the tour of Europe, and may possibly extend his trip to Egypt and the Holy Land.'

History reports of Titus, the son of Vespasian, that he never suffered a man to depart with discontent out of his presence.

Many drops make a shower. Light gains make a heavy purse.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 477.

ROCHESTER, N. Y., SATURDAY, FEBRUARY 12, 1853.

New Series—Vol. IV. No. 35.

Poetry.

Original.

We're Looking for a World to Come.

BY MRS. A. C. JUDSON.

Tune.—'We're traveling home to heaven above,
Will you go?' &c.

We're looking for a world to come,
Praise the Lord! Praise the Lord!
A bright, eternal, peaceful home,
Praise the Lord.
Many await that better day,
When earthly thrones shall flee away,
And Jesus all the nations sway.
Praise the Lord.

Prophets, apostles, martyrs too,
Praise the Lord! Praise the Lord!
Who died with this blessed day in view,
Praise the Lord:
Will then awake to die no more,
But saved—their woes and perils o'er,
With triumph will their King adore:
Praise the Lord.

Then Zion will again be fair,
Praise the Lord! Praise the Lord!
And converts will be flocking there,
Praise the Lord.
There was the seat of David's throne,
And given to his royal Son;
Immanuel will claim his own;
Praise the Lord.

The tribes of Judah shall appear,
Praise the Lord! Praise the Lord!
And Israel will be gathered there;
Praise the Lord.
Immortal ones shall scepters bear,
Within that city bright and fair,
And in Christ's regal honors share:
Praise the Lord.

We're looking for a world to come,
Praise the Lord! Praise the Lord!
As pilgrims then no more to roam;
Praise the Lord.
Then let us toil with patience on,
While still we pray, 'Thy will be done'—
The victory will soon be won,
Praise the Lord.

Rochester, N. Y.

Communications.

Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

AFTER a long and painful investigation, during which I have endured mental conflicts, which no language can describe, in opposition to the strongest prejudices, the fondest hopes, and the dearest wishes of my heart, I have been constrained to look, while the tempest has been gathering around us, to the dark side of the horizon. I pretend not, however to any extraordinary knowledge of futurity. I assume not the character of a prophet, but only that of an humble, a very humble fellow laborer, with those, among whom, beyond all comparison, are ranked the wisest and the best of men, who have endeavored to interpret prophecy; to the study of which, I hope I may add, without arrogance, I have been devoted from the eighteenth year of my age to this day. All the knowledge that has been derived on this subject, has been drawn from sources which lie open to all mankind, in the lively oracles of God, as corresponding with the signs of the times, in the dispensations of Divine Providence. In those holy oracles, the Creator of the world—the Author of revelation, has laid open the rise and progress, the varied fortunes, and final destinies, of all the nations and empires of the world. He has decreed that they shall all perish, and his decree is founded

in righteous judgment. For all earthly kingdoms are founded in slaughter, cemented with blood, defended with weapons of destructive warfare, and maintained by maxims of a crooked and iniquitous policy. Insomuch that were the angel of retribution to proceed from the throne of God, with the balance of justice in one hand, and the mace of power in the other, to weigh the nations in scales, and to distribute awards accordingly, 'Mene tekul,' would be written on all their walls, as was once written on the walls of Belshazzar's palace, and like the monarchy of Babylon, they would quickly be destroyed from off the face of the earth. There is, brethren, a righteous God, that judgeth in the earth; who rules the nations in righteousness, and will judge them with equity. His justice demands that they all perish; and he has distinctly pronounced their doom by his servants, the prophets. To confirm the truth of this statement at large, by the authority of the word of God, would be to quote one-third at least, of the sacred volume. David tells us, in the second Psalm, that the Messiah shall break in pieces all nations who refuse to bow to the scepter of his kingdom, with a rod of iron, like a potter's vessel. Isaiah is very bold and explicit, and his words are very terrible; as it is written in the twenty-fourth and thirty-fourth chapters of his prophecies:—'Come near, all ye nations to hear, and hearken ye people; let the earth hear, and all that is therein; the world, and the inhabitants thereof. For the indignation of the Lord is upon all nations, and his fury upon all their enemies; he hath delivered them to the slaughter. And the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.'

In order to understand the meaning of this sublime imagery, and that which follows, it will be necessary to remember that, in symbolical language of prophecy, the heavens symbolize nations and civil governments; that the sun is the ruling power of a kingdom or a nation; the moon, of an ecclesiastical establishment, in alliance with the State, whether Pagan, Jewish, Mahomedan, or Christian; the stars of heaven, called aloud the host of heaven, of subordinate governors, as rulers of provinces, or rulers of churches; mountains, of empires; and hills, of lesser states and kingdoms; and that the earth is the symbol of the great mass of the population, of which nations are composed, or the lower orders, who are in subjection to the higher powers. According to this mode of interpreting the sacred symbols, laid down by Sir Isaac Newton, in his Key to the Prophecies, the darkening of the sun signifies the extinction of the ruling power of a nation; the confounding of the moon, or the turning of it into blood, the overthrow of the ecclesiastical establishment by sanguinary conflict; the falling down of the stars from heaven, as a fig falleth from a fig-tree, denotes the downfall of subordinate rulers, in the civil or ecclesiastical department; the melting of the mountains with blood, the dissolution of empires by the ravages of war; the shaking of the earth, denotes revolutionary convulsions, occasioned by popular insurrection, overturning the established order of things, as a natural earthquake subverts cities and kingdoms; and the rolling together of the heavens as a scroll, their passing away with a great noise, sig-

nifies the dissolution, the passing off, the annihilation, of the whole civil and ecclesiastical establishment. Under these symbols, the prophets have described and foretold the destruction of Egypt, Babylon, Tyre, Sydon, Persia, Greece, Jerusalem, and the Roman Empire; and, under the same symbols, they have described and foretold the destruction of all the nations and empires that ever have existed, or that now exist, upon the face of the earth. Let us now return, with this key in our hands, to the prophet Isaiah,—'Come near, ye nations, to hear; let the earth hear, and all that is therein; the world, and the inhabitants thereof. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath delivered them to the slaughter. And the mountains (symbols for empires) shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree.' And my sword shall be bathed in heaven, i. e., in the political heaven; and the foundations of the earth, i. e., the political earth, the lower orders, in subjection to the higher powers, shall be shaken; for it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. The earth is utterly broken; the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and shall fall, and not rise again. Re-ascending from the political earth to the political heavens, the prophet then adds,—'And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, even the kings of the earth upon the earth. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Zion, and in Jerusalem, and before his ancients gloriously.' Ah! who shall live when God doth this? The words of the prophet Jeremiah are equally explicit, and not less terrible, as you will read in the twenty-fifth chapter of his prophecies:—'I will call for a sword upon the inhabitants of the earth, saith the Lord of hosts; therefore prophecy against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to all the ends of the earth; for the Lord hath a controversy with all nations; and he will plead with all flesh; he will give them to the sword, saith the Lord. Thus saith the Lord of hosts, behold evil shall go forth from nation to nation; and the slain of the Lord shall be at that day from one end of the earth even to the other.' These awful predictions have never yet been fulfilled; but they are stamped with eternal truth, and must, therefore, receive their accomplishment.—Is the British nation included among all the nations and kingdoms that exists from one end of the earth, even to the other end of the earth, or is she not? If she be, she must fall with them; if not,—if she be an mere cipher in the great account, then, indeed, she may escape,—if not, her ruin is inevitable.

There is, indeed, one exception to this general doom, and but one exception, made in favor of the Jewish nation; and the period of their

restoration to their own land, and their conversion to their fathers' God, is often mentioned by the prophets, as the crisis of all nations. 'Thus saith the Lord, to Jacob whom I have chosen, and Israel my servant, I will surely make a full end of all nations whither I have driven thee, but I will not make a full end of thee; but I will gather thy seed from the east, and from the west, and from all the coasts of the earth; and I will plant them in their own land, and will rejoice over them to do them good, with my whole heart, and with all my soul. And it shall come to pass in that day, saith the Lord of hosts, that I will make Jerusalem a cup of trembling to all the nations that are round about. And on that day I will make Jerusalem a burthensome stone to all nations, and they shall be cut in pieces and broken, though all the people of the earth be gathered together.' The time when Michael, the prince, shall stand up for Daniel's people, and cause their scattering to cease, shall be a time of trouble to all nations, such as never was since there was a nation until this day. To this fearful crisis of the nations our Lord himself alludes, when he says, nearly in the very words of Daniel, 'There shall be tribulation in those days such as has not been from the beginning of the world, no, nor never shall be.'

Besides the idolatry, infidelity, impiety, oppression, injustice, and general deprivation of manners, which are mentioned by the prophets as the procuring causes of these exterminating calamities, the cruelties inflicted by the nations upon the house of Israel are particularly distinguished. Hear the voices of the prophets, Haggai and Joel: 'Thus saith the Lord of hosts, in that day I will overthrow the throne of kingdoms, and I will destroy all the kingdoms of the heathen, whither my people have been scattered. Thus saith the Lord of hosts: in that day when I turn again the captivity of Judah, and of my people Israel, I will also gather all nations together, and will plead with them for my people, and for Israel my heritage, whom they have scattered among the nations, and whose land they have parted. Behold I will raise them out of the places whither ye have sold them, and will return your recompense upon your own head. Proclaim ye this among the Gentiles: Assemble yourselves, and come all ye heathen, and gather yourselves round about; thither cause thy mighty ones to come down, O Lord. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow; for their wickedness is great. Multitudes! multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and shall utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.' Mal. iv.; Hag. ii.; Joel i.

This controversy with the guilty nations will be finally decided, by the appearance of the great Messiah, the Son of God, in glory and majesty. On this doctrine, we find the most perfect harmony between the prophets of the Old and of the New Testament: 'Behold,' saith the prophet Isaiah, 'behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For, by fire, and by his sword will the

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Lord plead with all flesh, and the slain of the Lord shall be many." Isa. lvi. 'Behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; therefore I will shake the heavens, and the earth shall be removed out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger. Behold the Lord maketh the earth empty, and maketh it waste, and scattereth abroad the inhabitants thereof; for the Lord hath spoken this word.' 'Behold,' saith the prophet Zachariah, 'the day of the Lord cometh; for I will gather all nations against Jerusalem to battle; (this supposes the previous restoration of the Jews, and the rebuilding of their temple;) then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, (the sacred mount on which he left the last prints of his feet when he ascended into heaven,) and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley. And ye shall flee to the valley of the mountains;—yea, ye shall flee, like as ye fled from before the earthquake, in the days of Uzziah, king of Judah, and the Lord my God shall come, and all his holy ones with him.'

And for what purpose will he come but to set up his millennial kingdom? This is evident from what follows:—'In that day there shall be one king, and one Lord, over all the earth, and his name one.' Isaiah again lifts up his voice, exclaiming, 'Behold the name of the Lord cometh from afar, burning in his anger with indignation and flaming fire. And the Lord shall cause his glorious voice to be heard, and shall show the lightning down of his arm before all nations, with the indignation of his anger, and with the flame of a devouring fire, with scattering and with tempest.' Hear the confirming testimony of Zephaniah:—'Therefore wait ye upon me, saith the Lord, until the day that I arise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the flaming fire of my jealousy. Hear the word of the Lord, ye that tremble at his word, he shall appear to your joy and they shall be ashamed.' To these awful predictions of the appearance of the great Messiah in flaming fire, the apostle of the Gentiles evidently alludes, when he says, in his Epistle to the Thessalonians:—'It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance.'—Two classes of delinquents are here mentioned—the heathen, who know not God, and nominal Christians, that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe. To this period, so full of glory and majesty, our Lord himself refers when he says: 'And there shall be signs in the sun, and in the moon, and in the stars; the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the son of man in the heavens; and then shall all the tribes of the earth mourn, when they shall see the son of man coming in the clouds of heaven with power and great glory.' Behold! exclaims the beloved disciple, he cometh in clouds, in bright clouds, the shechinah, the august symbol of his presence; and every eye shall see him, and they that pierced him; the Jews who nailed him to the cross, and the Gentiles who have crucified him afresh, and all

nations, the heathen who never heard his name, shall wail because of him; even so, responds the ransomed church with reverential fear, yet intense desire,—Amen, and so, come, Lord Jesus.' At the closing scene of the book of the Revelation, he is again introduced as a mighty angel, standing in the midst of Heaven, and enlightening the whole earth with his glory; and again, as the word of God clothed in a garment dipped in blood, wearing upon his vestment and his thigh, a name written, King of kings and Lord of lords, leading on his victorious armies to the great battle of Armageddon; casting the beast, the false prophet, the symbol of Popery, and all the kings of the earth, and all their armies, into the lake that burneth with fire and brimstone; and thus presiding over the final triumph of the church.

In perfect harmony with these predictions of the Old and New Testament, Paul assures us, 'that he who shall be revealed from heaven with all his mighty angels in flaming fire, taking vengeance, shall destroy the man of sin, who sitteth in the temple of God showing himself that he is God, with the breath of his mouth and the brightness of his appearing.'

Observe, once more, on this branch of our subject, that the great Messiah, the Son of God, will appear, in majesty and glory, to subdue every hostile power, and to displace whole earthly dominion, preparatory to the establishment of his millennial kingdom. Hence, we read, that immediately after the overthrow of the beast, and the false prophet, the kings of the earth and all their armies, a voice is heard from heaven, proclaiming, 'The kingdoms of this world are now become the kingdoms of our God, and of his Messiah, and he shall reign forever and ever.'

Again, in our text, 'In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces, and consume, all these kingdoms, and shall stand forever.' The Prince of Peace shall then away a scepter of righteousness and love, over a happy and enlightened world; his glory shall cover and fill the whole earth; his loveliness and majesty shall be unveiled to every eye, and his royal law of love be written on every heart. The mountain of the Lord's house, the empire of peace and righteousness, shall be established on the tops of the mountains, or all earthly empires, and shall be exalted above all hills, or subordinate states and kingdoms; men shall then beat their swords into plowshares, and their spears into pruning hooks; and nations, renovated and united under his government, shall learn war no more. Paradise shall be restored, and co-extended with the limits of the globe.

Hence the beautiful imagery of the prophets is frequently borrowed from the scenery of the earthly Paradise. Thus, we read of the flowers of Paradise, the rivers of Paradise, and the tree of life, which growth in the midst of the Paradise of God; yielding twelve manner of fruits, and is shedding its leaves for the healing of the nations. We read, also, of the purity and innocency of the Paradisaical state; only with this difference,—there will be no curse there; no tree of morality; no lurking serpent to beguile, ensnare and ruin; but the throne of God and the Lamb shall be there, and his servants shall serve him, and his name shall be upon their foreheads, and the tabernacle of God shall be with men, and the Lord God himself shall dwell among them, and shall be their God, and wipe away all tears from their eyes.

Hence, the following positions are incontrovertible:—that all nations must perish, consequently the British nation; that their doom is founded in righteous judgment; that there is one exception to this general doom, and but one exception, made in favor of the Jewish nation;—that the time of their restoration and conversion is often mentioned by the prophets as the crisis of all nations;—that, besides the other crimes mentioned by the prophets as the procuring causes of these fearful calamities, the cruelties inflicted by the nations, upon the house of Israel, are particularly distinguished; (of these cruelties Great

Britain has had her full share;—and finally, that this controversy with the guilty nations will be decided by the appearance of the great Messiah, the Son of God in glory and majesty, when he comes to take vengeance, especially on those who have been favored with the gospel, but have not obeyed the gospel of Christ, in which guilty Great Britain is deeply involved; and that scenes of vengeance are to hasten scenes of millennial peace and glory.

But, although all nations and empires are deeply involved in the guilt of idolatry, infidelity and impiety, oppression and injustice; although they are all founded in slaughter, cemented with human blood, and maintained by an iniquitous policy; and although they are all chargeable with the cruelties inflicted on the seed of Abraham, yet there is one empire which is more deeply implicated in these crimes, than the rest, which has been, for thousands of years, the greatest curse under which the earth has ever groaned, and which is therefore marked out, by the spirit of prophecy, as the special object of God's vengeance. This is the Roman empire, first founded on the ruins of several European kingdoms; thence spreading its ravages over the immense platform of the Babylonian, the Persian, and the Grecian monarchies; and then again extending its conquest westward, as far as the Anglo-Saxon kingdom now called Great Britain.

We read in the prophecies of Jeremiah, that the Lord put into the hands of the prophet a cup of fury and indignation, and commanded him to hand it round to all the kingdoms of the world, which are upon the face of the whole earth, according to a prescribed order of succession, beginning with Jerusalem, to whom the cup was presented twice; first, when she was laid in ashes by Nebuchadnezzar, and again when she was destroyed a second time by the Romans; from Jerusalem it is sent to Babylon on the Euphrates; from Babylon to Egypt, from Egypt onwards to Tyre, Sidon, Dedan, Persia, Greece, to all the islands that are afar off in the seas; thence onwards, making the circuit of the whole world, and finally to Babylon the second time, immediately before the restoration of Israel, not Babylon on the Euphrates, but Babylon on the Tiber, called Babylon the great—mystical Babylon, the mother of harlots, or idolatrous churches, first Pagan, afterwards Christian ecclesiastical establishments, in alliance with the secular kingdoms, included within the limits of the empire.

When the cup of trembling reaches Babylon a second time, or mystical Babylon, the prophet hears a loud triumphant shout, saying, Babylon is fallen! is fallen! is fallen! In the parallel vision of the Revelation, John beholds a mighty angel casting a mill-stone into the depths of the sea, and saying, thus shall Babylon sink to rise no more; he then hears the triumphant shout, which the prophet of the Old Testament had heard many centuries before, Babylon is fallen! is fallen! is fallen! But the shout of triumph is re-echoed by the wailings and lamentations of the falling nations, saying, Alas! alas! Babylon the great is fallen to rise no more; for when great Babylon, says the apostle, cometh up into remembrance before God to give her the cup of the wine of the fury of his indignation, the nations, and the cities of the nations, shall fall likewise.

And must Britain too, endeared to our hearts by a thousand tender associations,—Britain, exalted unto heaven, and sitting as queen over the earth; must she, too, fall, amidst this wreck of nations? Ah! who shall answer this question? To arrive at a satisfactory conclusion, there are two previous questions which must be thoroughly and candidly examined:—First, What do we learn upon this subject from the sacred prophecies? Secondly, What is the religious and moral character of Great Britain?

(To be Continued.)

Midnight service is getting into vogue among extreme churchmen in England.

The discretion of a man deferreth his anger, he shall not have a strife with a great man.

God, not a God of the Dead, BUT OF THE LIVING.

BY J. PANTON HAM, ENGLAND.

'Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him.'—Luke xx. 37, 38.

It is commonly supposed that this text teaches that Abraham, Isaac and Jacob are now living as disembodied souls, but a careful and candid examination will convince that it teaches nothing of the kind. The Sadducees believed that when mankind died, they passed as completely out of personal existence, as before they had any personal existence at all,—an opinion which neither our Lord nor his apostles ever rebuked. But they further maintain that the dead would never more be restored to conscious life by means of resurrection, which, they presumed, was an impossibility. It never seems to have been suggested to them that the Divine energy is as miraculously displayed in creating the personal existence of men, who before their birth, had no existence, as in reviving their existence by resurrection, after it has been extinguished by death. Now it was in reference to this part of the Sadducees' creed, that the text above exclusively refers. Let it be specially noted, that these words of Christ contain his memorable refutation of the Sadducee error that there will be no resurrection of the dead. It was of persons of this belief, that Paul in one of his public apologies, inquired, 'Why should it be thought a thing incredible with you that God should raise the dead?'

The sense generally imputed to this text, is as follows:—Because God is the God of Abraham, Isaac, and Jacob, and because God is not the God of the dead, but of the living, therefore Abraham, Isaac and Jacob are now living.

Now it is not for any one to say what these words can be made to mean, but to humbly inquire what they really do mean. If the common opinion of this text, which has just been stated, is the meaning which our Lord intended to convey, then, where is the proof to the Sadducees that the dead will rise again? for it was with the special object of proving the doctrine of the resurrection of the dead, that Christ uttered these words.

The point to be proved is, by our Lord, thus formally announced: 'Now that the dead are raised,' or as it is in Mark, 'And as touching the dead that they rise, have ye not read in the book of Moses? &c. The popular interpretation destroys the proof that the dead will rise, which is the point in question, and forces the words to teach a doctrine which is contrary to all Scripture, viz: that when men are dead and buried, they are living without bodies, and before the resurrection. This popular exposition cannot be the right one, since it could not have convinced the Sadducees that the dead will live again by resurrection. But expounded in accordance with our Lord's avowed purpose, which was, to prove by the writings of Moses, the doctrine of the resurrection of the dead, we see in this text, a most convincing proof of that all-important doctrine. Addressing his sceptical interrogators, our Lord thus virtually spoke,—

'You have read in the writings of Moses, in whom you believe, that God is called the God of Abraham, of Isaac, and of Jacob, long after they were among the buried dead. Now if Abraham, Isaac, and Jacob were dead in that absolute sense, which you Sadducees maintain, that they will never live again, then how could Moses address God as their God? for he is not a God of the dead but of the living. But you perceive that God is called the God of Abraham, Isaac, and Jacob, although they were then dead, and had been for many years. Then it is certain that, if God is not the God of the dead but of the living, these holy patriarchs are not dead for ever; God must, evidently, intend to raise them up again at the resurrection of the just.—There is a very intelligible sense in which it may be said that 'all' who have lived, and are yet to live, 'live' as if present, 'unto Him.'

Although these patriarchs are not living now in their actual personality before God, yet they live in God's memory, affections and purposes. This relatively brief extinction of their existence does not cut them off from God, 'who quickeneth the dead, and called things which be not, as though they were.' Rom. iv. 17. Therefore, because Abraham, Isaac, and Jacob will live again at the resurrection, when I, 'the resurrection and the life' shall come to bring salvation to the dead,—God, the 'God of the living,' is appropriately called their God.'

This exposition exhibits what our Lord undertook to prove, viz., the resurrection of the dead. The argument is simple and convincing. The point in dispute, 'Now that the dead are raised,' is triumphantly established. 'Then certain of the scribes answering, said, Master, thou hast well said.'

If the above be a correct interpretation of the text under consideration, and it should be borne in mind that it does what the popular interpretation does not do, that is, it exhibits a consummate proof of the doctrine of the resurrection of the dead, which was the special doctrine our Lord undertook to establish in opposition to the error of the Sadducees,—if this interpretation, we say, be correct, then is it a new independent argument.

We are aware that our interpretation of this much-misunderstood text will meet with much opposition, because it represents the condition of the dead previous to the resurrection, as one of insensibility and unconsciousness. This presentation of an important article of divine revelation has not merely to appeal to the calm and independent decision of the judgment, but also to contend against the hereditary traditions of a human theology, and stem the impatient tide of adverse human sympathies. The exhibition of divine truth concerning the state of man in death, is confessedly one from which our life-loving nature recoils. It is the curse which an accommodating theology has sought to transform into a consolation. Curse it is, and curse it may remain, until mortality shall be swallowed up of life! 'The wages of sin is death.' As is the work, so are the wages; both alike are bitter! But shall we on this account, hide our eyes from what most surely awaits all who shall 'sleep in the dust of death,' and seek imaginary peace in an antiquated delusion! The recognition of this gloomy fact ought to enhance the preciousness of Christ, as 'the Resurrection and the Life,' and kindle a grateful enthusiasm in the assurance that 'the last enemy which shall be destroyed, is death.' Let us rather rejoice in the gospel of Everlasting Life, and find sure solace in the fact that 'the Lord is risen indeed, and become the first-fruits of them that slept'; and that he has said—'Because I live, ye shall (hereafter) live also.' 'There is a natural body,' says Paul, 'and there is a spiritual body'; and if the former, which we now own, must become a wreck, the latter shall, at the time of resurrection, prove a living temple enduring unto eternal life. The Bible tells us nothing about bodiless existence; on the contrary, it assures us that IF THE DEAD RISE NOT, then they which have fallen asleep in Christ are PERISHED.—1 Cor. xv. Until the resurrection, all the deceased are in the state of those concerning whom it is said, 'The dead praise not the Lord, neither any that go down into silence.' Ps. cxv. 17. 'Man lieth down and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep.'—Job xiv. 12. Hence the Scriptures give so much prominence to Christ as 'the Resurrection and the Life,' and represent his second coming as the season of joyous redemption to his church. 'Surely I come quickly. Amen. Even so. Come, Lord Jesus!' Rev. xxii. 20.—Bible Examiner.

The bark Marcetta, Capt. Capureo, arrived at New York a few days since from Malta. She belongs to Jerusalem, and is owned by one of the inhabitants of the Holy City. It is said to be the only vessel that has ever entered New York harbor belonging to Jerusalem. Her captain is a Maltese.—Hartford Courant.

Danger of War—Turkey and Montenegro.

LONDON, Jan. 7, 1853.

STATESMEN of the Continent feel some uneasiness about the future policy of the French Emperor. He does not cease to protest that his intentions are peaceful, but nobody believes in his sincerity. Symptoms similar to those which preceded the coup d'Etat, are auguries of war and aggression; pamphlets written by obscure men, advocating the old theory of the boundaries of France, as that they should be extended to the Rhine, to the Alps and the Baltic, are freely circulated all over the country, just in the same way in which the pamphlets calling for the establishment of the empire were circulated before the famous 24 December; and the police, which seizes every republican allusion and stops every expression of legitimist feeling, does not interfere with these other incendiary publications. England is completing her naval armament and her national defences, Prussia is providing Coblentz, her greatest fortress on the Rhine, with military stores, as if a siege might be anticipated, and Russia is marching her armies slowly in a south-western direction.—Every body fears something unexpected in the spring, and the French officers speak openly about a campaign looming in the future. Besides, Napoleon seems anxious to stir up old quarrels and to keep open the possibility of a rupture. The courts of Brussels and Turin are treated harshly, King Leopold must degrade himself so far as to refuse Kossuth the permission to visit his dying mother. In Sardinia the French Ambassador openly protects the refractory Roman Catholic clergy, and takes the part of the ultramontane opposition against the Ministry. In Naples Prince Murat claims damages for the jewels and furniture of the royal palaces which passed into the hands of the Bourbons in 1815, and the King of Naples is already so much frightened that he offers fifteen millions of francs to the son of the man who was shot by the order of the king's grandfather. By the bye, the creditors of Murat at Bordentown and Elizabethtown have now a good chance to be paid, as the prince is to become rich by Neapolitan indemnity. In Turkey, Napoleon has raised a squabble whether the key to the Holy Sepulcher is to be kept by the Greeks or Latins, into a question of first-rate importance, and the poor Sultan, who does not care much about the keys and their guardianship, is threatened by Russia as well as by France on account of the matter. This question illustrates very well the policy of Europe toward Turkey. The facts of the case are simple.

Up to 1740 there were eternal fights in the church of the Holy Sepulcher in Jerusalem between the Greeks and Latins; to the disgrace of Christianity, Turkish policemen had often to separate the belligerent parties who claimed the precedence and enforced it by maneuvers or open violence. At this time a treaty was concluded under the auspices of the Porte, with the consent of Russia and France, that the Greeks were to have one-half of the church for their service and the Latins the other, and that the keys of the respective chapels should be divided among them, under condition that they were to provide in equal rates for the repairs of the church.—During the wars of the Empire, the Latins, who are less numerous and less wealthy, were unable to furnish their quota to the re-building of the cupola, which was destroyed by fire; the Greeks furnished all the means for it, and claimed accordingly two chapels more, obliging themselves always to repair the church. The Turks thought this claim well substantiated, and decided that the Latins should either pay their share or give up the exclusive use of two chapels, as they did not co-operate in the restoration of the cupola. The Latins yielded under protest, accusing the Greeks of having maliciously set fire to the church, in order to extend their property and annex the chapels by repairing the damage they had criminally caused themselves. In this state things have remained for two score years, when

at once the French Ambassador insists upon the fulfilment of the treaty of 1740, as the cupola needs some restoration, and both the parties are ready to pay for it out of their own means. The Sultan, to avoid a disagreeable discussion, offered to maintain the statu quo, and to have the repairs made out of the Imperial treasury. But this fair proposition was rejected, and Monsieur de Lavalette threatens the Porte with taking his passports, in case the old treaty, which had been abrogated de facto for the last forty years, should not be revived again. The Russian Ambassador, on the other side, utters the same threat in case the two chapels, now in possession of the Greeks, should be given to the Latins. The question has been magnified on both sides, only to put the Sultan in the awkward position of giving offence in any case to one of the great powers. In the meantime, Russian intrigues kindle the flame of insurrection on the Lebanon, and incite the Prince of Montenegro to war against Turkey. There was never a more wanton aggression than that of Prince Daniel, who is at once the civil and ecclesiastical head of the mountaineers, and in the latter capacity depends on the Emperor of Russia. He receives his investiture at St. Petersburg. Turkey has always acknowledged the de facto independence of the savage Montenegrins, but, since Russia has acknowledged them diplomatically, Prince Daniel is endeavoring to extend his sway beyond the fastnesses of his mountains. Without assigning any reason, without any previous declaration, he suddenly attacked the Turkish fort of Zabljak, on the Lake of Scutari, murdered the surprised Turkish garrison, and fortified the place. The Turks, well aware that the Black Mountains cannot be attacked successfully from the eastern side, but very easily from the western slope, then sent their naval forces to the Adriatic, to blockade the coast, and land troops on the two points where the Turkish territory intersects Austrian Dalmatia. But now Austria begins to threaten; she thinks she has been wronged by the Turks, because they did not give up Kossuth to her vengeance, and the Vienna papers declare that the Turkish fleet must not be allowed to approach the Austrian territory, on their way to their own coast, though the Turks never objected to the Austrian government marching its troops through the protruding Turkish territory. Such are the complications in the East. But the Belgian Ambassador in London openly declares that it is scarcely in Turkey that the war will begin.—There are other powers which have more to fear, and he declares that, in his belief, war is unavoidable in the spring.

The Legitimists in France have lost in public opinion by accepting offices under Napoleon, who has succeeded in getting a Pastoret and a Larochejaquelin in his Senate. He has failed to conciliate the Republicans; not one of them has yet made his submission, and you may be satisfied that all the leading men among them, from Ledru Rollin to Cavaignac and Lamoriciere, have given up their former feuds and dissensions, and that now there is unity among them.

[N. Y. Tribune.]

The Bark Marietta—Curious Document from Jerusalem.

The bark Marietta, Capt. Capureo, arrived here a few days ago from Jerusalem. The vessel stopped at Malta on her way, where she took cargo, and arrived here a few days since. Her register is one of the most curious documents we have ever seen. It is signed by the Patriarch of Jerusalem, and stamped with his seal.—This seal is a very curious and ancient piece of workmanship; it is composed of five crosses—a large one with four small ones surrounding it.—The seal is supposed to be about one thousand years old. At the head of the register, which is a piece of parchment, is the coat of arms of Jerusalem, with five crosses—the same as on the seal, and the words 'Mont Sion in Jerusalem,' encircling them. At the bottom of the large

cross are two naked arms, with a small cross in the center. The paper is endorsed by the Turkish Consul at Malta, dated Feb. 29, 1852, and underneath is the coat of arms of the Ottoman Empire, with a crescent in the center. Below is a copy of the register, which we have translated from the original Latin.

TRANSLATION.

F. Bernardinus de Montefranco, Father over the Seraphic Province, Provincial Minister, Guardian of Holy Mount Sion and of the Holy Sepulcher of Jesus Christ, Visitor General, and Guardian of all the Holy Land, and Vicar General and Humble Servant of the Lord, of the Most Illustrious Remus, Patriarch of Jerusalem.—

To our very much beloved in Christ, Blasius Moysius Peter Capureo, captain of the Jerusalemite bark called Marietta, whose proprietor is James Montanus:—

The condition of our profession so far forbids us to bestow worldly favors upon any one, that we cannot render temporal proofs of the gratitude we owe. But the benignity of the Holy See, moved by bowels of maternal compassion to open the inexhaustible treasures of its own bounty, has mercifully granted that the superiors of the Holy Land respectively may, and have power to requit temporal benefits with spiritual recompense, in the case of those persons who have eminently deserved it, and are living in the faith of the Holy Roman Catholic Church. We, therefore, by Divine mercy, and by the grace of the Holy See, although discharging, with merits unequal to it, the duties of this pre-lacy, by which we respectively guide the reins of the East at this present time, in consequence of previous manifold testimony of your Catholic faith, the virtue of your morals, and your benevolent love to the associated children of the stigmatized Francis the Seraphic; also, for your gratuitous transportation of the same to various regions of the world, (since in our presence you make known to us your desire of hoisting on your barque aforesaid the glorious standard of the Holy Land,) being kindly disposed towards you, and desirous to accede to your wishes, by the tenor of these presents, by the authority which we exercise, we grant you permission to unfurl the aforesaid standard, consisting of five red crosses on a white ground, viz: the royal standard of this Holy Land, which is bedewed with the most precious blood of Jesus Christ, and to raise it on the peak of your gallant bark, for which may the sea be calm, may the winds be propitious, and may a harbor be present. But we enjoin all and singular, of whatever degree and condition, whether of imperial or kingly majesty, or whatever other height of exalted station, excellency and nobility, surpassing in splendor, according to the gradations of power, that these presents may have equal effect every where throughout the world. Moreover, we exhort by the bowels of the mercy of our God, all commanders of ships, of whatever kind they may be, and the governors of all ports, ports and States, that they suffer no damages to be sustained by you, or your crew, or your effects, or permit you to be assailed; but that they deem you possessed, as you are, of the ever living word of the cross, worthy of being honored, defended and venerated. And in order to your more certain success, we have decreed that this letter be confirmed under our own hand and bear our great seal.

Farwell in the Lord, and continually give your filial service to the Holy Church, and show your kindness to our brethren.

Dated at the Holy City of Jerusalem, from the Convent of the Most Holy Savior, on the 23rd day of July, 1849.

Seal of the Five Crosses (Signed,) consisting of one large and four small, one in each angle of the large cross. F. BERNARDINUS, Guardian of the Holy Land.

By order of Remus, Father in Christ. (Signed,) F. JOANNES A. POUZO, Secy of the Holy Land. [N. Y. Herald.]

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, FEBRUARY 12, 1853.

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THE APPROACHING CONFLICT.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.—Rev. xvi. 13, 14.

That this fearful prediction has not had its fulfillment, there can be no rational doubt; and that the momentous time of its dreadful accomplishment is drawing near, is equally certain; for these unclean spirits or national policies which will ultimately incite the nations to the great conflict, have evidently commenced their work. Where the fearful strife will actually commence is uncertain. But begin it will; and we watch with deep interest every event that seems to indicate that the time for the bloody drama to open has come. It is possible that the present menacing insurrection in Turkey may lead to this terrible result. The London Times of January 10 throws considerable light on this matter, though from what it says we are not yet in possession of any clear and certain account of the origin of this contest; but it appears by the German papers that a considerable expedition against Montenegro was already in preparation by the Porte, when the mountaineers, becoming aware of their danger, pounced on the dismantled fort of Zabljak, drove out the feeble Turkish garrison, left 1,200 of their own men in the place, and so began the war.

It can hardly be supposed that these highland shepherds, who have no artillery, and but little of the material of war, would thus have braved the military power of Turkey without very strong motives or apprehensions. Certain it is, that with in a short time of this occurrence, and indeed, before, it could be known at Constantinople, the Porte had proceeded to put in motion forces, both by sea and land, which seem strangely out of proportion to the enemy they are to encounter. A squadron of Turkish men-of-war, said to be commanded by the Captain Pasha in person, has entered the Adriatic, and a blockade of the Albanian coast is established from Dalmatino to the Austrian frontier. This is, however, a singular measure, for the coast thus blockaded is Turkish territory. Montenegro itself is separated by a small strip of land from the sea; and on the west it is contiguous to the Austrian territory, where, of course, the Turks can exercise no direct control. The Austrian government has, however, also taken measures to prevent the passage of warlike stores. By land, the preparations of the Porte are still more considerable. Large bodies of regular and irregular troops are said to be concentrated in the Herzegovine, and Ismail Pasha is at Mostar, prepared to march southwards upon Stolatz and Gatzko. The Pasha of Scutari, Omar Pasha, who passes for one of the best generals in the Turkish army, was to operate on the other side of the territory of Montenegro; but upon his first attack he is said to have been severely hindered by the enemy, and to have lost 600 men. All these particulars, are, however still extremely vague, and we must wait for more authentic statements from the scene of action.

But it is easy to perceive that whatever be the immediate result of this contest, it is calculated to raise political questions of a serious character. It would seem that the offer of mediation already made by the Emperor of Russia is rejected by the Porte, on the ground that the Sultan is resolved to enforce his rights against Montenegro. This may be the language of the fanatical party which has unfortunately obtained a temporary ascendancy in the Divan, but in reality the alleged rights of the Sultan on Montenegro have no existence at all, and least of all can they now be suddenly and peremptorily enforced in the present condition of Turkey and of Europe. It is by no means improbable that the movement of which Montenegro is at present the center, has much wider ramifications, and

we shall not be surprised to learn that a more extensive insurrection has been kindled in the Turkish provinces. The Rayahs, indeed, are so devoid of the spirit or the means of resistance to the oppression which crushes them, that they will be the victims of these disturbances, whatever may be their result; but the mountain tribes, of whom a part profess the Christian faith, are not to be attacked and subdued with the same impunity.

The political interest of these occurrences is further increased by the different views which may be taken of them by the European powers. Will the Russian government offer no opposition to measures taken evidently with its concurrence, and in direct hostility to a class of Christian subjects of the Porte, in whom Russia has long professed an especial interest? Will France stand entirely aloof from events affecting the general policy of the East, and interesting to herself from their proximity to a region which once formed part of the French Empire? What policy will Austria, immediately contiguous to the scene of these occurrences be disposed to pursue? It is premature to offer any answer to these questions, and we have yet much to learn as to the true nature and extent of the movement. But an opinion undoubtedly prevails in the east of Europe, that the Turkish dominions to the south of the Danube are likely to become the scene of important events, and there is reason to fear that the present ministers of the Sultan are men whose only strength lies in their old Turkish violence, which, if let loose upon the Christian population of those provinces, might re-enact scenes utterly intolerable to the present state of public feeling in Europe. The world has made some progress in the last thirty years, though the old Turkish party may have remained stationary; and atrocities like those perpetrated by Ibrahim Pasha in the Morea, or Ali Pasha in Albania, would not be endured by Christendom.

THE GOSPEL.

(Continued.)

As there is but one God, one Lord, one faith, one hope and one body or church, there can be but one gospel, which has come from God, that begets this one faith, inspires this one hope, and fills with joy this one body. All other gospels are spurious and should be rejected.

This one gospel was preached to Abraham, Isaac, Jacob and David, as we have proved in our previous articles on this important subject, and our next inquiry is, Was this same gospel the theme of the prophets? Or did a different one inspire their hearts, and guide their pens? The latter supposition is highly absurd, while the former is in harmony with the wise and immutable purpose of God. But the testimony of the inspired prophets, and not our assertion, must decide this important matter.—We can only give, however, a title of what they have said, for they have spoken largely on the subject, and all their testimony would embrace a large portion of what they have written. The fifty-first and fifty-second chapters of the prophecy of Isaiah will first claim our attention.

'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

'To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

'To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified.

'And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

'And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers.

'But ye shall be named the priests of the Lord; men shall call you the ministers of our God; you shall eat the riches of the Gentiles, and in their glory shall you boast yourselves.

'For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.

'For I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

'And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

'I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

'For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth.

'And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

'Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

'Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

'For as a young man marryeth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: yea that make mention of the Lord, keep not silence;

'And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

'The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink of thy wine for the which thou hast labored:

'But they that have gathered it shall eat it, and praise the Lord; and they that have brought it to gether shall drink it in the courts of my holiness.

'Go through, go through the gates: prepare you the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

'Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

'And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.'

On this very important prophecy, we remark,

1. That Christ recognized it as the gospel, for in reading a portion of it, to prove that he was the one designated by it to proclaim its 'good tidings,' he said, he was 'anointed' to 'preach the gospel to the poor.' Luke iv. 15. Preaching this gospel to the poor, is called in this same chapter of Luke, verse 43, preaching 'the kingdom of God.' Hence, the 'good tidings' of the prophecy under consideration, and 'the gospel,' and preaching the 'kingdom of God,' by Christ, are one and the same.—This point being settled, we inquire,

2. Is this gospel that was revealed to Isaiah, and preached by Christ, the same that was preached to Abraham, and the other patriarchs? The points of comparison are in such perfect harmony, that we confidently give an affirmative answer. A few of these points we will notice.

(a) God promised to Abraham to establish an 'everlasting covenant' between him and his seed, Gen. xvii. 7. This same covenant is promised in the prophecy under investigation. 'I will make an everlasting covenant with them.' Isai. ix.

(b) The land of Canaan was promised to Abraham and his seed. Gen. xv. xviii, and other corresponding proof. Isai. xli. 7; Isai. xl. 4, speak thus, 'Therefore in their land they shall possess the double.' 'Neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.' This marriage will be the consummation of the everlasting covenant which God promised to establish with Abraham and his seed.

(c) The promise was made to Abraham, that all nations should be blessed in him and his seed.—Gen. xii. 3. The prophecy before us says, 'And the Gentiles shall see thy righteousness, and all kings thy glory.' Isai. 2.

These points of comparison are sufficient to show

that the gospel proclaimed by Christ and Isaiah, is the same that God preached to Abraham.

3. These 'good tidings,' or precious promises, were not conditional, or, in other words, their fulfillment was not dependent on the compliance of the Jews with their requirements, as some erroneously suppose; for they were the subjects of proclamation of Christ, which was made at the very time when the Jews rejected it, and made by him too, who knew that it would be rejected by them.—And besides, the same gospel, or good tidings, was the theme of the apostles, and their successors in the ministry, long after the dispersion of the Jews and the overthrow of their city by the Romans; as we may show at a subsequent date. These facts are fatal to the hypothesis that the prophecies are conditional.

4. The good tidings promised in this one gospel, were to have their fulfillment subsequent to the time of Christ's public ministry; for he was anointed with the Spirit of God, to preach them.—They were presented as the object of the believer's faith and hope:—they were the hope of Abraham, Israel, Paul and Christ: for the joy they set before him he endured the cross and despised the shame. Hence the blessings promised in this gospel, had not been realized in the day of Christ's ministry.

5. That there are blessings specially promised in these 'good tidings,' to the natural seed of Abraham, is evident from the following considerations. In the prophecy it is said that 'strangers' shall feed 'their flocks,' be their 'plowmen' and their 'vine-dressers'; that they shall 'eat the riches of the Gentiles.' Also, the prophecy was given with direct reference to the land of Canaan, which is spoken of as 'thine,' Israel's land, and it would be doing violence to every just principle of interpretation, to transfer its fulfillment to any other land or people. No other land, by virtue of God's covenant with Abraham, belongs to his natural seed, and that very land is clearly identified as 'thy land,' in these good tidings, thus: 'thy land,' 'neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.' For as a young man marryeth a virgin, so shall thy sons marry thee [the land]; and as the bridegroom rejoiceth over the bride, so shall thy [the land's] God rejoice over thee, the land.—Surely, these assurances specially belong to the natural seed of Abraham, and will be realized by them in the future, as they were subjects of promise in the day of Christ's ministry, and have not yet been realized.

6. We will now examine more in detail the character of these 'good tidings,' or 'gospel,' as revealed in the prophecy under consideration.

(a) It [the gospel] promises to 'bind up the broken hearted,' (Isai. 1.) of all, Jew and Gentile who believe and it—now, by words of comfort, (1 Thess. iv. 18) when the Lord shall come with immortality.

(b) It proclaims 'liberty to the captives,' &c. (v. 1) whether under the power of death or of human bonds, if his, their fetters will be broken, their prison doors be thrown open wide, and they will be made free indeed, at the coming of the great Emancipator.

(c) It proclaims 'the acceptable year of the Lord,' (verse 2.) The gospel day, in which Jew and Greek, may, by faith in this gospel, be accepted of him. But especially the glorious day of redemption, or year of final release, when all the redeemed will be accepted as inheritors of the everlasting kingdom.

(d) 'The day of vengeance of our God.' This will be when he shall come to take vengeance on all his enemies. That they shall finally be 'rooted out of the earth,' is 'good tidings' to all who love righteousness and the peaceful reign of Christ.

(e) 'To comfort all that mourn.' 'Blessed are they that mourn: for they shall be comforted,' (Matt. v. 4) when the Lord shall say unto them, 'Come, ye blessed of my Father, inherit the kingdom.' Matt. xxv. 34.

(f) 'To appoint unto them that mourn in Zion, &c.' Verse 3. These are a different class of mourners from the foregoing class. The one, embraces the true children of God, while the other, includes, as we conceive, those Jews who will mourn when Christ manifests himself to them at his second appearing.

Zech. xii. 10-14. 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of applications; and they shall look upon whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

'In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in

the valley of Megiddon.

'And the land shall mourn every family apart; and the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

'The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

'All the families that remain, every family apart, and their wives apart.'

At this time, after this mourning, it may justly be said to them 'Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sines.' Isai. xl. 1, 2. Surely this is 'good tidings.'

(g) 'And they shall build the old wastes,' 'raise up the former desolations,' 'repair the waste cities, the desolations of many generations.' Verse 4. No such work has yet been done on this earth; it cannot belong to the heaven beyond the stars, nor to the new earth, for no 'wastes' nor 'desolations' are there. But this very state of things has existed for 'many generations' in Palestine, the very 'land' to which the prophecy directly relates. Therefore this great and glorious work will be done there; and thanks be to our God, the strongest assurances exist, that it will soon be in a train of actual accomplishment. O how precious is this part of the gospel!

(h) 'And strangers [Gentiles] shall stand and feed your flocks,' &c. Verse 5. What a change from the present state of things. Now Judah and Israel are oppressed, but then they will be exalted—and who shall say unto the all-wise Exalter—why doest thou thus for he will do aright. Let us therefore rejoice in his immutable purpose. This same change and exaltation of Israel are the theme of the two next verses; and the last clause of the seventh verse clearly shows where these things will take place—namely, in 'thy land': therefore in their land they shall possess the double; everlasting joy shall be unto them.' These same 'good tidings' are continued to the close of the chapter, with the addition in verse 8, that God will 'make an everlasting covenant with them,' as he promised to Abraham in the gospel he preached to him.

(i) 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'—Isai. 1. This is a part of the gospel that Christ was anointed to preach, hence the blessings promised were not realized at the first advent. No, far from this; for after that, Jerusalem soon fell and Zion was plowed as a field, and the city and land has been under wicked Gentile tread ever since. But this gospel proclaims a change. Jerusalem is to be rebuilt, Zion will be redeemed, and then the law and the word of the Lord will go forth from them. Micah iv. 1, 2. Then the nations will be submissive to the will of the King of kings and the earth be full of the knowledge of the glory of the Lord. Let thy kingdom come.

(j) 'And the Gentiles shall see thy righteousness, and all kings thy glory.' Verse 2. When the glorious restoration promised in the previous verses shall take place, and the King of glory shall be seated on the throne of his glory, to reign in mount Zion, before his angels gloriously—then the Gentiles will see and acknowledge his glory and power; for 'he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.' Rom. xv. 12. The exaltation of Jerusalem, the triumphant and glorious reign of Christ there, and the possession of the land of Canaan under the figure of a marriage, are the theme of this chapter, to verse seven; and in verse eight, the perpetuity of these blessings is guaranteed by the oath of the Almighty.

(k) 'Go through, go through the gates; prepare you the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.' Verse 10. This great work will be accomplished in the land of promise, for the chosen people of God, for 'Behold the Lord hath proclaimed [preached this gospel] unto the end of the world, say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him.' Verse 11. Amen. He will accomplish his wise and benevolent designs, and when they shall be perfected on Abraham and his seed, and his now trodden down city, then they shall call them the holy people, the redeemed of the Lord, and thou shalt be called sought out, a city not forsaken.'

Thus we see by this wonderful prophecy, in part, if not fully, the character of the 'good tidings,' or 'gospel' of the kingdom, as preached to Abraham,

THE RESTITUTION.

We give the following extract from the *Advent Herald* for January 20, because, it is, in the main, in accordance with the great and glorious doctrine of the Restitution taught all through the Bible; and because this very sentiment is a part of the same doctrine which has been branded in the *Herald* as 'Judaisms,' when proclaimed by us! Not that the conductors of the *Herald* have embraced our views on this subject, for they have not, as the article before us shows—but in applying the correct literal principles of interpretation to the prophecy under consideration, they have necessarily brought out the doctrine of the restoration of Jerusalem, Zion, &c. Had they left the matter here, or where the extract we have given leaves it, they would have left it where the Bible leaves it; but no—they have endeavored to identify the restitution age with the eternal age, and thereby have made confusion of words; for restitution is not creation; they also contradict their own exposition, and array their opinions against the eternal purpose of God, which clearly teaches the triumphant, universal and all-glorious reign of Christ on this earth, or the world that 'now is.' It is the height of folly to talk about the restitution of Zion that is 'plowed as a field, and Jerusalem that is 'heaps,' or in ruins, and is 'trodden down of the Gentiles,' and then say that they are the new Jerusalem which comes down from heaven, which never was in ruins, 'trodden down of the Gentiles, nor 'plowed as a field' by the Romans and Turks.

(To be Continued.)

It will be seen, by his appointments, that Bro. C. F. Sweet has entered the field again. We are glad that he has done so, for his labors are very much needed at this time. And we are also pleased to learn that he will devote his whole time to the good work, if he can be sustained. Will the friends where he may labor see that there shall be no lack in this matter. Others also, equally deserving, should not be neglected.

In our summary of foreign news in this week's paper, will be found some very interesting intelligence respecting the Jews and Jerusalem. We design to keep our readers fully informed on these important matters, as facts relative to them come to hand. These things taken in connection with the condition of the nations of Europe, show most convincingly that great events are about to take place. No one should be unbelieving, doubting, halting or inactive at this momentous hour.

The following notice is given by request. We bid the brethren engaged in this meeting, success in the Lord:

SALVATION IS OF THE JEWS.

JOHN IV. 22.

ISRAEL'S HOPE,

ON THE KINGDOM AND AGE TO COME, GLAD TIDINGS TO ALL THAT ARE HEAVY LADEN AND OPPRESSED.

That portion of the Public interested in the HOLY SCRIPTURES, and desirous to know what they reveal concerning the destiny of Man and the earth he inhabits, is respectfully informed that

CHESLEA HALL,
No 188 West 18th Street,

has been engaged as a place of worship and instruction, where they can be accommodated every Sunday, and addressed on their important and wonderful contents. Jesus Christ, who is 'King of the Jews,' in saying that salvation is of that people, has endorsed Israel's Hope as true. Now, Paul saith there is 'One Hope of the calling,' and defines that calling or invitation to be to God's Kingdom and Glory. Israel's Hope is therefore the 'One Hope' exhibited in the Bible—the only one, in fact, that in its manifestation can redeem the nation from the power of death, and cause the nations to sing for joy. How important then, that it should be understood; for without faith, which is 'the substance of things hoped for,' no man can please the Lord.

The meetings commence at 10½ in the morning; three in the afternoon; and 7½ at night. In the afternoon, Dr. J. THOMAS, (late of Virginia,) will usually speak. The evening meetings will be devoted to the free investigation of important Scriptural subjects.

New York, Dec. 18, 1852.

LETTER FROM BRO. E. R. PINNEY.

DEAR BRO. MARSH: By the blessing of our kind heavenly Father, I am enabled to address you in mine own hand, and to acknowledge your last containing \$10.00, from the dear saints. I cannot thank of their kindness and faithfulness without the deepest emotions of humility, in view of my unworthiness, and gratitude to God for his goodness in raising me up friends to sympathize with me in my affliction.

For the week past my sufferings have been somewhat mitigated, until yesterday, when another swelling commenced; to what it will amount to, God only knows. I slept unusually well last night, which gives me strength to write this. But I must close. Do not think it is neglect, dear brother that your letters are not acknowledged—but inability. Love to all, and believe me still trusting in God, and waiting and expecting the King of glory,

E. R. PINNEY.

Seneca Falls, N. Y., Feb. 5, 1853.

to. "Thus, the 3d chapter of Micah closes with, (Micah iii. 12.) 'Therefore, shall Zion for your sake be plowed as a field, and Jerusalem shall be as a heap, and the mountain of the house as the high places of the forest.' He then proceeds in the 4th chapter with, 'But in the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains.' Now in accordance with all laws of language, as certain as Micah iii. 12 was a prediction that literal Zion should be plowed as a field, the literal Jerusalem become heaps, and the literal mountain of the Lord's house become as the high places of the forest, so certain is it that the same mountain of the Lord's house is the subject of the prediction in Micah iv. 1, and consequently in Isai. ii. 2.

'The prophecy in Micah iii. 12, the Jews suppose was literally fulfilled in the utter destruction of the second temple by Titus, when Terentius, or, as some of the modern Jews call him, Turnus Rufus, razed the very foundations of the city and temple.

'Gibbon says, that 'after the final destruction of the temple by the arms of Titus and Hadrian, a plowshare was drawn over the consecrated ground as a sign of perpetual interdiction.' And Richardson, in his travels, writes, 'At the time when I visited the sacred spot, (Mount Zion,) one part of it supported a crop of barley, another was undergoing the labor of the plow.'

'In ancient times they chose the tops of mountains, and other high places whereon to worship God and offer sacrifices. These were commonly well shaded with trees; and groves with high places, are mentioned as places of idolatrous worship. After groves and bill tops had been profaned by idolatry, God no longer approved of them as places of worship, and he forbade the planting of groves near their altars. But he honored the mountain on which his house was built, as the only place where sacrifices were acceptable to him.

'For that mountain to become as the high places of the forest, would be to profane it from a holy to an idolatrous use, so that it would no longer be distinguished as a place of God's worship. This is literally true of it. The place once occupied by the house of God, is now profaned by a Mohammedan mosque, so that it is no more honored in the sight of God, than one of the mountain groves where the heathen worshipped. The time has come to which the Savior foretold, (Job iv. 21.) 'when they should no longer worship the Father in Jerusalem—spiritual sacrifices—from the rising of the sun to the going down thereof,' (Mal. i. 11) every where constituting as pure an offering as when offered at Jerusalem.

'Shall be established on the tops of the mountains,' &c. As mount Moriah, where the temple was built, is the subject of the prediction, that which is affirmed respecting it must be metaphorical; because it is not compatible with its nature that it should be placed on the top of the other mountains. As by the removal of the true worship from that summit, and the establishment there of the Mohammedan rites, it has become like the high places of the forest, and other places where heathen worship is performed, the idea conveyed evidently is, that by a restoration to it of the true worship, it will again take precedence of all the places where men have planted their groves for the worship of false gods. It will, then, again become the seat of the worship of the true God—all false gods being cast to the moles and to the bats, and the worshippers of them being destroyed.

'The time of its re-establishment must be subsequent to the times of the Gentiles; for, (Luke xxi. 24,) 'Jerusalem shall be trodden down of the Gentiles, until the times of the Messiah are meant.' It should be remembered that the Jewish commentators have never distinguished between the days of the Messiah's humiliation, and those of his glorification. The text in question has evident reference to the latter.

'The mountain of the Lord's house.' This was the mountain on which the Temple was built. 2 Chron. iii. 1.—Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.

'Dr. Lowth says that mount Moriah 'is here metaphorically taken for the Church,' and that 'this prophecy will not receive its utmost completion till the destruction of the four monarchies,' mentioned in the 2d chapter of Daniel. Dr. Barnes speaks of it as a figure of 'true religion.' The context in Micah, shows that the literal mountain is referred

WE rejoice to hear from Bro. G. T. Adams, Boston, Mass., that the Church there is prospering and that they have very good meetings. The Lord is with them. Bro. Storrs has an appointment to be with them, March 13, to hold a series of meetings. The Lord crown his labors with much success.

A number of our correspondents have written for publication, their thoughts relative to the embarrassment of the Harbinger, &c. We thank them all for their good intentions. Should we publish, however, their communications, it would occupy more space in the paper than would be profitable to devote to that subject.

Bro. T. B. Tamblin, Concord, N. H., solicits those ministers who preach the doctrine of life to the righteous, and death to the wicked, and the reign of Christ on this earth, when passing that way, to call, and preach to the people these great truths. They will be made welcome at his house.

The organ of the Roman Catholics of Lower Canada, the *True Witness*, contains in a late number the following paragraph. Referring to the rumored invasion of Great Britain by Louis Napoleon of France, it declares: 'Great Britain is the main stay of the enemies of God and Christ; she is drunk with the blood of martyrs; and in the approaching contest, the prayers of two hundred millions of Catholics throughout the world will daily and hourly ascend for her defeat.'—*American*.

REVIEWER REVIEWED.—A Dialogue: Being a Reply to Elder J. G. Stearns, on the Immortality of the Soul. By George Storrs.

We have a supply of this valuable work on hand. Let it be circulated. Price \$4.00 per hundred; 6 cents single copy.

To Correspondents.

E. S. F.—The sentiment and rhyme are very good, but it is defective in measure.

L. B.—There are some good thoughts in your article, while other suggestions cause us to think it best not to publish it. A 'proscriptive spirit' is a very bad mark for a professed Christian, but bad as it is, we think it is not 'the mark of the beast.'

The World to Come; or Inheritance of the Saints. By H. B. Hill, Genesee, N. Y.

In my notice of this work, one point was omitted. The book may be had of the author, Genesee, N. Y., for \$1, sent in a letter. Bro. Hill will send the book without further expense to the purchaser.

Foreign News.

TURKEY.—The correspondent of the *London Times*, from Vienna, 7th and 8th instant, refers to the Montenegrin insurrection in Turkey, but throws little or no light on the events that have taken place. The Pacha of Scutari had assumed the offensive, and Omar Pacha, the Turkish Commander-in-Chief, was advancing towards the mountains to hem in the enemy. The Trieste Zeitung says that 1,000 Montenegrins were still at Szabljik, and that a battle had taken place in which the Turks were mercilessly cut to pieces. No date is given to this statement, and it probably refers to the attack on Szabljik already announced.

The correspondent of the *Morning Chronicle* says, from Vienna, 8th: 'Great excitement prevails among the Christians in Bosnia and Servia. In Albania, the standard of the prophet has been raised, and as large numbers rallied round it, the number amounted to 8,000 men.' Der Lloyd says: 'Among the irregulars are several Hungarian renegades, who are eager for the combat with their former brethren in the faith.'

Omar Pacha took Grobano by storm, but in attempting to surprise the capital of Montenegro, in the mountains he was repulsed.

LONBARDY.—The *Opinione* has the following singular paragraph from Milan, 3d instant:—

'The report of the increase of the Austrian troops in Italy is confirmed. Military quarters are being prepared at different points, particularly in the Provinces of Milan and Como. Strange rumors have circulated for some time past.— Marshal Radetzky is said to have ordered the Lieutenant of Lombardy to make known to him, within eight days, the fortunes of 200 of the principal inhabitants in each of the Provinces under his jurisdiction. The authorities asked if they should comprise the emigrants, and the persons excluded from the amnesty, as well as those who were not considered Austrian subjects. The reply was in the affirmative. The object of so extraordinary a measure is not known.'

ENGLAND.—Apprehensions are evidently felt, though not admitted, of a *coup de main* of Napoleon III., against England. Among other symptoms it appears that Government is making inquiries of the various railroad companies, how many men and horses, with munitions of war, they could carry to any specified point in case of emergency. Arrangements are also making to have the regular troops and militia available at a moment's notice. A large militia station is to be founded near Birmingham, and no more of the regulars are to be sent from home, at present. In the Navy Yards the greatest activity prevails.

FRANCE.—The news, to the exclusion of every thing else, is the Emperor's marriage to Mlle Montijo, which has taken Paris by surprise and was unfavorably received by the Bourgeois. Mlle is a Spaniard, 25 years of age, a blonde, and grand-daughter of the British Consul at Malaga. Her mother was an Irish woman named Fitzpatrick, and her father the younger son of a Spanish family, who fortunately, by the death of an older brother, succeeded to the titles of Count Montijo, Duke of Teba and Pennama. Her sister is Duchess of Abba, and Made-moiselle is herself Countess of Teba.

Twenty line-of-battle ships, eighteen frigates, and fifteen smaller ships of war, fitted with the screw propeller, are building in the French navy yards.

Napier, the ship-builder in the Clyde, recently received orders for 16 frigates from France, but the British Admiralty canceled the order and gave similar orders for England.

An article believed to be written by the Emperor himself, in the *Moniteur*, complains bitterly of the Paris correspondents of the *London Times*, *Morning Chronicle* and *Advertiser*.—Some see in it accounts of a scheme to excite hostilities against England.

JEWISH DISABILITIES.—We are enabled to state, and we are certain that our brethren will be rejoiced to learn, that the Earl of Aberdeen was a conscientious opponent of Jewish emancipation, has, within the last few months, seen reasons to change his opinions on the subject, and is now a firm supporter of our claim to be admitted to all the benefits of the British Constitution. The House of Rothschild have the most sanguine hopes that the present session of Parliament will not have passed away without seeing the Baron Lionel de Rothschild seated in the House of Commons as the three-elected representative of the City of London.—This, coupled with the fact of what transpired last week at the meeting at the London Tavern, in relation to re-election of Lord John Russell, is indeed cheering news.—*Jewish Chronicle*.

MYSTERY SOLVED.—I am getting out another edition of the 'Mystery Solved' and will have them ready for delivery in about eight days.—I can sell them at \$10 a hundred, or fifteen cents for a single copy.

Brothers can send their orders to me at Auburn, N. Y., or J. Marsh, Rochester, N. Y.—Send your orders for them, and scatter them broadcast through the community: they are what are needed at this time to stay the tide of this wide spreading delusion of the Spirit Rappings, in its withering, blighting influence.

J. C. BYWATER.
Port Byron, Feb. 2, 1853.

Correspondence.

FROM BRO. N. BOND.

BRO. MARSH:—I think it not unprofitable to occasionally give to those of like precious faith, a short chapter in our experience as we pass through this world of suffering to our home, which we fully believe will soon be enjoyed by all those that sigh for the heavenly country. I date from Dec. 24, 1852.

Arose in the morning in health; offered our devotions to the Being who never sleeps. Ate our breakfast and hastened away to work, myself and two sons—distance about one mile from home. Nothing of note occurred during the forenoon. Soon after dinner, while at work on a ladder, about fifteen feet from the ground, it suddenly gave way, letting me down without any thing to break the fall, till I struck on a hard plank floor. I fell on my right side, dislocating my right shoulder, fracturing the bone of my arm, bruising my side and limbs very severely. The fall was a very hard one for the distance. In this condition I was helped home to undergo the excruciating pain of setting the dislocated limb, and of examining the bruised and fractured parts, which is a heavy task for poor humanity. It is the eighth day, and I am still confined to my room. The bruised parts are still sore and painful; still I do not find in my heart to cast one reflection on the goodness of God. O how much better, even now, is my condition, than thousands of our race. From the 8th to the 16th, I have walked about some, but my arm is sore and almost useless.

I find the wet cloths placed on the bruised parts to be the best application. How long it will take to heal and restore my arm I cannot tell. I very much feel the need of being able to labor, to supply the wants of myself and family. I desire to be patient in tribulation, that I may at least obtain a crown of life.

I am more deeply than ever interested in the great truths discussed in the *Harbinger*, and can not think of having it abridged in any way. I regret that I cannot send you in this letter what I feel in my heart to give to help free the *Harbinger* from its present embarrassment; but you may rely on my doing what duty requires, as soon as I can get the amount. Love to all the dear saints, hoping our Deliverer soon will come.

Your brother in tribulation,
N. BOND.

Cleveland, O., Dec. 31, 1852.

FROM BRO. F. L. BRANCH.

BRO. MARSH:—It is about one year since I commenced taking the *Harbinger*. I have been much interested in perusing its pages, and have drawn from it many an instructive lesson, although in advocating the truths which it promulgates, I have become, as it were, an outcast, and denominated an infidel. In short, the minister of the C. Church said not long since, when he was endeavoring to answer some of my inquiries, that the doctrine I advocated was no more nor less than the old atheistic doctrine revived, &c.—He also ridiculed the idea of obtaining immortality through Christ, and said that the man proper was as infinite as God! O that men would cease to teach fables and the delusions of old Diabolus; and learn to teach for doctrine the precious truths of the gospel!

Truth to me is precious, and the ways of God more lovely, as I approximate toward the time for the Kingdom of Israel to be restored. There are a few in this vicinity who are looking for the literal fulfillment of prophecy in the personal return of that same Jesus, and the establishment of his kingdom on the earth.

I think that there are some in the place who would put on Christ by baptism, if some ministering brother would come this way. My wish is that some brother would make it convenient to give us a call, while on his pilgrimage. My house shall be his home. It is my purpose, by the grace of God, to live for the kingdom which is soon to be set up, that when the last trumpet

shall sound, and the dead shall arise, that I may then put on immortality.

Yours, looking for the kingdom,
F. L. BRANCH.

Saybrook, O., Jan. 22, 1853.
N. B. If any brother should feel disposed to give us a call, he can find me in Saybrook, Ohio, three-fourths of a mile north of the Railroad Station.

F. L. B.

FROM BRO. M. TOMLINSON.

BRO. MARSH:—It seems to me that we, on this lake shore, are completely neglected by our ministering brethren. I see we have Bro. and Sr. Mansfield, Bro. and Sr. Seymour, and a host of others all around in Northern Indiana, Illinois and Southern Michigan, but none it seems can cross the lake to the cities of Milwaukee, Kenosha, and Racine, and even Beloit, Janesville and other places, that are but small, compared with these cities for population, are visited; but I hope God will send us some good and efficient brother in the spring; and he may be assured that we will keep him well while he is with us, and give him something to carry him along. When we first came here, myself and wife were alone in this place; but now we have four families united in loving the appearing of Jesus, and I think we can all cry, 'Come, Lord Jesus, come quickly.'

We have churches enough and ministers plenty in this place; ministers that can receive their \$600 to \$1,000 salary, but none of the right kind. The Presbyterians have just finished a meeting house that has cost some ten thousand dollars. The Universalists own worth from \$5,000 to \$8,000, the Baptists have a splendid brick edifice; besides there are five or six meeting houses for other denominations.—The Episcopal church has just erected a splendid college, under the superintendence of a Doctor Parkes, from some of the eastern states, who is just commencing a course of lectures on different subjects, but not any on the coming of the Lord.

O how pleased we should be to have Bro. Cook or Bro. Westie come and wield the sword of truth in this city! but whatever brother may come, he must expect to meet with great opposition, and if not strong in the Lord and his truth, he will have a hard work to do, to pull down these strongholds of prejudice and ignorance; but that some brother may come, and do what he can, is the prayer of

Your loving brother,
MARK TOMLINSON.

Racine, Wis. January 13, 1853.
Bro. R. COLVIN; Cobourg, C. W., Jan. 20th, 1853, writes:
Your evident honesty of purpose in conducting the paper has been often manifested in your undeviating and steadily following after truth, lead where it would;—and the consequence has been to you as it has in all such cases, viz: opposition, neglect, envy, &c., but I trust that nevertheless you will be enabled to the end, 'to speak the truth in love' to the edification of those who love it, and to the conviction and instruction of many who do not as yet know it.

A despatch from Boston states that the new Empress of France is said to be nearly related to Bishop Fitzpatrick, of that city.

WHAT ARDENT SPIRITS HAVE DONE IN TEN YEARS IN THE UNITED STATES.—1. It has cost the nation a direct expense of \$600,000,000.

2. It has cost the nation an indirect tax of \$600,000,000.

3. It has destroyed 300,000 lives.

4. It has sent 100,000 children to poor houses.

5. It has consigned at least 150,000 persons to the jails and penitentiaries.

6. It has made at least 1,000 maniacs.

7. It has instigated to commission of 1,600 murders.

8. It has caused 2,000 persons to commit suicide.

9. It has burned or otherwise destroyed property to the amount of \$10,000,000.

10. It has made 250,000 widows, and 1,000,000 of orphan children.—Hon. Edward Everett.

A WEALTHY AMBASSADOR.—Vel-Pacha, the new Turkish Ambassador in Paris, is 30 years of age and is so immensely rich as to be called the Mussulman Rothschild. It is said he spent fifty millions francs on his journey from the Sublime Porte to the Barrier de L'Etoile. All his attendants wore, during the whole trip, the Turkish costume. He gave away twenty thousand dollars in gratuities to servants, positions and chambermaids, from Marseilles to Paris.

Obituary.

Then which sleep in Jesus will God bring to him.
DIED, in Fort Ann, Washington county on the 26th of January, Charles Dewey, aged 67 years. Mr. Dewey was much esteemed as a worthy and industrious citizen. His death was occasioned by the kick of a horse. He died very suddenly, but had his senses to the last and gave comforting evidence to the family of his acceptance in Christ; and they have hope that he will have a part in the resurrection of the just. His funeral was attended by a numerous concourse of friends and neighbors. A discourse was delivered on the occasion by the writer, from Job xvii. 13-15:—If I wait the grave is mine house: I have made my bed in the darkness. I have said to corruption, thou art my father: to the worm, thou art my mother, and my sister. And where is now my hope? We trust that our testimony to the 'true and blessed' hope of the gospel was not only to appreciate it, but to live for, and realize the Hope.

N. M. CATLIN.
DIED, in Oppenheim, Fulton county, Jan. 14, Joseph I. Yuran, aged 58 years, 9 months and 14 days. Bro. Yuran died in hope of immortality at the resurrection. He was for many years a Universalist, but on hearing Bro. Cook last summer, his sandy foundation of Universalism gave way, and he settled on the rock of truth. I baptized him and his wife in October, and preached his funeral sermon Sunday January 16th, from Job xiv. 14:—If a man die shall he live again? We occupied the Methodist Chapel, and it was crowded full of attentive hearers. The friends mourn, but not without hope.

J. C. BYWATER.

Appointments.
As our paper is made ready for the press on Wednesday, appointments must be received, at the latest by Tuesday evening, or they cannot be inserted until the following week.

Bro. W. Sheldon.
Springfield, Mass., Feb. 12—
and over Sunday.
Greenfield, " 15,
Goth, " 16,
Northfield Farms, Sunday, " 20,
Vernon, Vt., " 21,
Houghtonville, " 23,
Rousesville, " 24,
Mount Holly, " 25—
where Bro. Rufus Jackson may appoint.
Shrewsbury, " 26—
and over Sunday—perhaps remain through the following week.

Hebron, N. Y., Sunday, March 6.
Week day appointments at early candle light: those on Sundays at the usual hours.

Bro. L. P. Judson.
Rochester, Sunday, Feb. 13.

Bro. J. C. Bywater.
Oppenheim, Sunday, Feb. 13.
Little Falls, (evening) " 15.
Broadsides, (where Bro. Thompson may appoint), (evening) " 16, 17.
Nunda Valley, Sunday " 20—
and continue through the week, where Bro. Daniels and Lovell may appoint.

Port Byron, Sunday, " 27.
Liverpool, (evening) " 28.
Kirkville, " March 2—
and continue over the following Sunday.

Bro. C. P. Sweet.
Irelandville, (evening) Feb. 24—
where Bro. Siesons and Hoyt may appoint.

Waterloo, Feb. 27, 28.
Auburn, March 1.
Port Byron, " 2.
Seneca Falls, " 3.
Geneva, " 4—
where Bro. Finn and Andrews may appoint.

Canandaigua, Sunday, March 6.
Marion, " 7.
Palmyra, " 8.
Victor, " 9, 10.
Honeye Falls, " 11.
Honeye Falls, " 12, 13.
Conesus, " 15.
Springwater Valley and vicinity, " 16, 17.
Danville, " 18, 19, 20.
West Almond, Allegany co., " 22—
and will remain in that section some days if desired by the friends.

All week-day appointments to commence at 7 o'clock P. M.

LETTERS.—G. W. Bushnell, G. T. Adams, S. Haskell, W. Pratt, G. W. Burnham, M. A. Sears, S. A. Cutts, J. Harroun, Z. Campbell, J. Culross, J. Hutchinson, R. Oliphant, W. Ogley, O. R. L. Crozier, W. Walker, T. J. Harris, Minerva, W. Sheldon, H. Greer, E. R. Pinney, E. Miller Jr.

BOOKS SENT.—G. W. Bushnell, W. F. Leath, I. Pratt, J. Curran, Z. Campbell.

DONATIONS FOR BRO. E. R. PINNEY.
Sr. Thaxter - - - - - \$1.00
I. L. Mansfield - - - - - 50

POST OFFICE ADDRESS.—Philo Hitchcock, Exeter, Green county, Wisconsin. Sr. Mary K. Chapman, Springfield, Illinois, (care of James Maxcy).

DELINQUENTS.
If any mistakes are made under this head, we shall be happy, a being informed of the fact, to correct them.

R. SHAW, Union Mills, Pa., owes \$2.58 and refuses his paper.

RULES OF DISCUSSION.
As a prominent object of the publication of the *HARBINGER* is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, the part of those who may feel disposed to write for it, we will endeavor to follow the following rules, which we hope they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

All week-day appointments to commence at 7 o'clock P. M.

HARBINGER AND ADVOCATE.

Bro. R. V. Lyon.

Scotland, Ct., Sunday, Feb. 13—
at the house of Widow Robinson.
Mansfield, (Bro. S. Abbe) " 20.
Mansfield Hollow, (evening) " " 20.
Square Pond, " 27.
Let due notice be given of the above appointments.

Conference at Kipley, Ill.

There will be a Conference of the brethren and sisters at the Christiana Meeting House, in the village of Kipley, Brown county, Ill., to commence Thursday evening, Feb. 17. We earnestly invite all in this region, who love the whole truth, to come and participate in this meeting. Will not Bro. Robbins and Randall, of Henderson, come? This is a place where truth—Life and Death, No Immortality of Christ, the Age to Come, and other glorious truths have worked a revolution of late. The minds of the people are open to listen to the truth. We hope this meeting will be productive of much good in the name of the Lord. The preaching brethren in this State, who love the truth, and may see this notice, are invited to attend. Bro. Penlake and Sweet of Mount Sterling, and Bro. Robbins of Henderson, will be present and help dispense the Word of Life.

MARY K. CHAPMAN.

BUSINESS ITEMS.

J. BOWES.—It was received.
E. MILLER, Jr.—All right.

I. I. MANSFIELD.—Please give your address that we may give credit.

Z. CAMPBELL.—It is sent to the *Watchman*.
B. B. SCHENCK.—No. 469 is correct in reference to J. C. T. A. account.

J. C. BYWATER.—Is Sr. Rogers a new subscriber? We do not find her name.

F. B. SCOTT.—J. Burnett is paid to No. 460. See receipts this week.

M. WHITAKER.—The mistake consisted in crediting only 37 cents on *Harbinger*. We have corrected it, as you will see in receipts.

H. GARW.—His address is Seneca Falls, N. Y.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

A. L. Miller 500, T. J. Wadleigh 475, R. A. Sherman 481, F. Burnham 388, B. B. Schenck 500, S. Haskell 466, J. Culkins 510, B. B. Schenck 500, O. Rowe 459, D. Grigs 503, J. S. Gierslev 518, J. Burnell 460, W. Shepherd 498, G. Wilgus 418, P. Alvord 484, D. Howard 498, G. Wilgus 418, E. M. Cronk 494, O. Wilcox 489, L. Adams 520, P. Hoot, 494, R. Peckles 461, N. Richardson 494, A. Hall 491, S. A. Benham 471—\$1.00 each.

J. T. Cornell 540, J. W. Woolverton 480, J. Bowes 530, J. Sears 415, H. Cooley 510, H. Gardner 503, S. Clark 538, M. Merriam 494, M. Scholz 556, D. Luck 508, L. Cancrossen 526, J. Saell 494, T. Gleason 488, L. Cracker 521—\$3.00 each.

W. F. Leath 495, \$4.00; E. Town 520, \$3.00; M. Lewis 484, \$3.00; N. R. Right 480, \$1.32; B. Mott 473, 20 cents; J. Curran 495, 50 cents; J. W. Blinn 480, 84 cents; (lost account) 427, \$3.16; J. B. Stiles 501, \$1.50; N. T. Whittington 442, \$1.50; S. Olney 468, \$2.24; M. Whitaker 481, \$1.50; (also mistake corrected 517, 88 cents); W. G. Winegar 630, \$5.

LETTERS.—G. W. Bushnell, G. T. Adams, S. Haskell, W. Pratt, G. W. Burnham, M. A. Sears, S. A. Cutts, J. Harroun, Z. Campbell, J. Culross, J. Hutchinson, R. Oliphant, W. Ogley, O. R. L. Crozier, W. Walker, T. J. Harris, Minerva, W. Sheldon, H. Greer, E. R. Pinney, E. Miller Jr.

BOOKS SENT.—G. W. Bushnell, W. F. Leath, I. Pratt, J. Curran, Z. Campbell.

DONATIONS FOR BRO. E. R. PINNEY.
Sr. Thaxter - - - - - \$1.00
I. L. Mansfield - - - - - 50

POST OFFICE ADDRESS.—Philo Hitchcock, Exeter, Green county, Wisconsin. Sr. Mary K. Chapman, Springfield, Illinois, (care of James Maxcy).

DELINQUENTS.
If any mistakes are made under this head, we shall be happy, a being informed of the fact, to correct them.

R. SHAW, Union Mills, Pa., owes \$2.58 and refuses his paper.

RULES OF DISCUSSION.
As a prominent object of the publication of the *HARBINGER* is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, the part of those who may feel disposed to write for it, we will endeavor to follow the following rules, which we hope they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

All week-day appointments to commence at 7 o'clock P. M.

6. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions are to be admitted.

Let these rules be carefully observed, and that misunderstanding and unpleasantry that sometimes arise between writers and the editor, and between themselves, will be avoided, lengthly metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

Books for Sale at this Office.

The postage on all these works if they are PRE-PAID is ONE CENT FOR EACH pamphlet of three ounces, or under for any distance under 500 miles, over 500 and under 1500, two cents; over 1500 and under 2500, three cents.

We will weigh the weight to each work, that all may see what the postage and send accordingly.

The Contrast between Protestantism and the Gospel. By N. M. Catlin. 82 pages. Price 9 cents single; \$5.00 per hundred. Weight 2 oz.

The Power of Kindness, including the Principles of Benevolence and Love. By Charles Morley. New York: For sale by the publishers. Price 25 cts.

The Age to Come, or, Glorious Restoration. By J. Marsh. 12 1-2 size single—9 shillings per dozen—\$9 per hundred. Weight 2 oz.

Storrs' Miscellany, Containing his Six Sermons, Unity of Man, and the following tracts: The Second Death, by Man and Lazarus; and the two Thrones, neatly bound together. Price 50 cts. Discount by the quantity.

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Truth Against Fiction, or the three last chapters of Scripture Doctrine of Future Punishment. Price 12 cents. Weight 3 oz.

Wisdom on the Prophecies.—The Book of Inheritance, or the Witness of the Prophets, respecting Ephra

Poetry.

Original.

The Sinner's Lament.

BY F. WRIGHT.

My poor, poor heart is grieving,
And sad I feel, and lone;
Not for the joys now leaving,
Or those long past and gone,
'Tis not o'er these I sorrow,
And shed the pensive tear;
I dread the coming morrow,
The judgment hour so near!

So unprepared, I feel it—
A dread and awful thing;
What tongue can e'er reveal it,
The bosom's guilty sting?
O, that when sin pursued me,
And fill'd my heart with pride!
That 'still small voice' that woo'd me,
I'd taken for my guide!

I had not now been wavering,
My life in grief away;
Nor thus be trembling, fearing,
The coming judgment day.
Yet, loving faith upholding,
Amid the weary strife;
The word of truth unfolding,
Each day the path of life.

Still cheers my heart while bending,
In meek submission down,
Beneath the hand befriending,
Which bears the promised crown.
Since love and mercy sought me,
As 'twere among the dead;
I'll trust the blood that bought me,
To shield my guilty head.

Tho' by the world forsaken,
Cast out as 'evil thing,'
O, may my trust unshaken
In faith on Jesus cling,
Upon his love relying,
To cleanse each guilty stain;
With all his will complying,
Eternal life to gain.

Spencerville, C. W.

Communications.

Seventh Day Sabbath Abolished.

A REVIEW OF SOME OF THE STRONGEST TEXTS
THAT HAVE BEEN PRODUCED TO PROVE THE
PERPETUITY OF THE SABBATH.

BY J. B. FRISBIE.

'Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.'—Ex. xx. 8—11.

I see by the second verse that this was given to the Israelites; (Exo. xvi. 29) because they had been in servitude in the land of Egypt.—Deut. v. 15. They were to keep the Sabbath throughout their generations for a perpetual covenant forever. Ex. xxxi. 13—17. How long was 'perpetual' to last? Ex. xxx. 8.—Also forever? Ex. xxx. 21. And how long throughout their generations did Aaron's everlasting priesthood last? Ex. xl. 15. The priesthood being changed, there is made of necessity—a change also of the law. Heb. vii. 12; Gen. xvii. 8—13—circumcision throughout their generations. 1 Cor. vii. 19. 'Paul says circumcision is nothing.' Then their generation had come to an end, and with it all Sabbath days and circumcision.

This has been offered as proof here. Deut. vii. 9. 'Them that love and keep his commandments to a thousand generations.' It was said to literal Israel, on condition that they should love and keep the law. Verse 1. This they did not do; (see Jer. xvii. 19—27.) If they would keep the Sabbath they should remain forever. The same idea is found in Isa. lviii. 1, 2, 11—14. This was all on condition, 'If thou turn away thy foot from the Sabbath' &c.—Verse 13. Then should God's people, the house of Jacob 'ride upon the high places of the earth, and be fed with the heritage of Jacob their father.' 'If thou wilt draw out thy soul to the hungry,' &c., (verse 10.) Then what? (ii. 11—12) 'they should build the old waste places,' &c.

Isa. lvi. 1—8. 'My salvation is near to come, and my righteousness to be revealed.' This we understand to be before the gospel, for these reasons.

1. This salvation of the gospel had not come, but was near.

2. This was to the people who kept the Sabbath under the law.

3. The seventh verse speaks of burnt offerings, &c., which were before the gospel was revealed.

4. Christ refers to this same verse, Matt. xxi. 12, 13, and applied it to the temple then standing. So much for that proof.

Isa. lxvi. 23. 'And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord.' This has been asserted to take place in the new earth, because of the comparison. 'AS the new' &c., (v. 22), which is a false conclusion.

1. Because we are told that the new moon, &c., are abolished. Col. ii. What is it here for? We are told to reckon time by moons.—So we say of the Sabbath: it is to reckon time by weeks; not that the Sabbath will be kept as a day of rest, but a continual coming from week to week, from month to month, every day to worship.

2. The 24th verse; they shall go forth and look upon the carcasses, dead bodies, &c., that were slain. Verse 16. This cannot be in the new and purified earth.

3. Some that escape this fire are to go to nations that have not heard of God's glory, name or gospel. Verse 19. Opposition to the Age to Come, leads some to deny the force of all such texts as the last.

NEW TESTAMENT PROOF.

Matt. v. 17, 18. 'Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.'

Luke xvi. 16, 17. 'The law and the prophets were until John: since that time the [gospel of the] kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.'

1. Christ came to fulfil the law, the five books of Moses; and the prophets, according to predictions of his.

2. After he fulfilled them, then they come to an end. Rom. iii. 27. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.'—They stand as a law and prophecy with their fulfillment, as ground of faith.

3. It is easier for heaven and earth to pass than one tittle of the law to fail, or pass, till all be fulfilled; for fulfilled it must be; fulfilled it was.

Matt. xxiv. 20. 'But pray ye that your flight be not in the winter, neither on the Sabbath day.'

Why not in the winter? because cold weather would be unfavorable time to make your flight from Judea. Why not the Sabbath? because the superstitious Jews would in all probability try to hinder your flight on that day, as they would not be believing in Christ and his gospel, but in the law of Moses. These things would retard their flight, viz: little children, cold winter, and Jewish opposition, if it was on the Sabbath. If Christ had said pray that your flight be not on the Sabbath day, because thereby you will break God's holy Sabbath, and had said nothing of winter, &c., in connection, it would have helped the cause of the Sabbatarian, but now it is against it.

Luke xxiii. 56. 'The women rested the Sabbath day according to the commandment.'—Was it an example to show it was abolished? No, not any more than the following case proves the perpetuity of circumcision.

Acts xvi. 1—3. 'Paul circumcised Timotheus because of the Jews.' Was this example to show that circumcision was yet binding. No. See 1 Cor. ix. 20—23; Acts xxii. 12; xxi. 20; Acts i. 6; Luke xix. 11; 2 Thess. ii. 2. Such texts show plainly that there were some that did not understand the gospel then.

Mark ii. 27, 28. 'And he said unto them the Sabbath was made for [the] Man, and not [the]

man for the Sabbath; therefore [for this reason] the Son of man is Lord also of the Sabbath.

I find by my Greek Testament that the text may and should be rendered thus, 'The Man,' instead of man.

Therefore the Sabbath was made for the Son of man as every thing else was. Christ was Lord of the Sabbath because it was made for him. John xix. 5; Acts xiii. 5; xiv. 42; xliii. 44. Here were synagogues where Jew and Gentile proselytes assembled according to their old custom. Acts xiii. 14—15. These Gentiles that besought them to preach next Sabbath, were no doubt Jewish proselytes. Acts xvii. 1, 2, 17, 21. It was Paul's manner or custom to meet the Jews on the Sabbath days in their Synagogue, and others daily in the market. (Verse 17.) He spent all his time in the good work.—

If going into the Jewish Synagogues to preach on the Sabbath set the example to keep it as a day of rest, then his daily teaching shows that every day should be kept.

Acts xvi. 13. 'They went down on the river side on the Sabbath to pray, according to their custom, also as Jews or proselytes, but not as Christians, for Paul preached, and Lydia was baptized, so this was a sort of Jewish meeting.

Rom. iii. 31. Do we make void the law through faith? God forbid. Yea we establish the law. What law? Of works. Verse 27, Chap. iv. 1, 2; Jas. ii. 14—21. Feed the hungry, &c.

Col. ii. 14—17. 1. Christ blotted out the hand writing of ordinances that was against us, &c.

2. He spoiled principalities and powers, &c.

3. 'Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ.' If Paul had made an exception of one Sabbath day here or elsewhere, in all his fourteen epistles, it would never have been disputed, but he has not. Yet he has never recognized Sabbath breaking a sin, which is unaccountable if it then existed as a law, but it appears from these facts that no such law existed as binding at that time. And still it is surpassingly strange that some should now come along and pronounce all the woes of the seven last plagues upon us, because we will not believe their long forced, sanctimonious assertions about this matter! We ask for proof but none is given,—'we know its so, and there is no mistake about it!' This is all fog; for we have heard Mormons, Universalists, Baptists, Roman Catholics, Spiritual Mediums—all tell the same.—'We know we are right,' &c., &c.

We have seen it objected that the commandments written on stone, could not be blotted out. Now we ask are Ex. xx., and Deut. v., the handwriting of Moses, or were they written with the finger of God? If Moses did not write the ten commandments in the law, who did? If he did, do they not belong to the five books called the Law? Then if the law was 'done away,' was not the ten commandments also done away? Then if we find any thing brought in from the law under the gospel, is it not a new matter under a new administration, with new rewards and punishment? So it appears to me. Heb. vii. 12.

For the priesthood being changed, there is made of necessity a change also of the law. 'For thou shalt not kill.' 'But I say unto you, whosoever shall hate his brother is a murderer.'—Again, 'Eye for eye, but I say whosoever shall smite thee on the one cheek, turn the other also.' Here is a change of law.

Now if it could be shown that every commandment but the one on the Sabbath was transferred without a change, it could not make the Sabbath binding by any means, unless it can be shown that the ten are binding where they stand. This has been attempted thus.

1. They were written on stone, therefore perpetual. We answer the penalty was by stoning, therefore perpetual.

2. The tables are in heaven, and the old ones hid in a mountain. We never saw any thing like evidence in this mere assertion.

3. Keep the commandments of God, means the ten. This is mere assumption, for it nowhere says keep the ten, or forty, or more or less commandments, for some are and some are not binding now, as must be acknowledged by all.

I have read every thing that I could get on the Sabbath question. If I could be convinced that it was duty to keep the fourth commandment, I should never neglect it at the peril of my salvation. But every thing I have seen or heard, has had a tendency to push me farther off from this error, and the more I examine carefully, the clearer the truth appears to me, and that the question is a matter of speculation to those engaged in proclaiming what they call the third angel's message.

Chelsea, Mich.

SIMPLE CURE FOR THE CROUP.—We find in the *Journal of Health* the following simple remedy for this dangerous disease. Those who have passed nights of great agony at the bedside of loving children, will treasure it up as an invaluable piece of information:

'If a child is taken with the croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest with a sponge. The breath will instantly be relieved. So soon as possible, let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the Power which has given to the clear, gushing fountain such medical qualities.'

We publish the above for the purpose of bearing witness to the efficacy of the remedy, 'with a slight variation.' We have repeatedly, in our family, arrested attacks of this terrible disease upon a child who is subject to a very violent and stubborn form of the disease, by the following simple method. At the first symptom of the disease, wet a napkin or towel, folded to about four inches in width, and wind around the naked throat of the patient, and then take about half a pound of clean dry cotton-batting and tie it over the napkin so as to retain the animal heat.—Give the patient plenty of cold water to drink, and cover it warm in bed. The cough will cease—the patient will sleep all night, and awake well in the morning. Wash the neck in cold water, and dress as usual. There is no danger of taking cold, and the dreadful effects of emetics are all avoided. We have tested this remedy by at least twenty trials within the past five years, and it has never failed. It is equally efficacious in quincy, if taken when the disease first manifests itself—as it is also in any other inflammation of the throat.

In trying the experiment don't take it into your head that flannel, or an old stocking, or some other substitute will answer in place of the cotton. Dry cotton wool and plenty of it, is a perfect non-conductor of animal heat, and hence it is the best article and only sure reliance.

After the disease has made great progress, we will not undertake to say that even this remedy would arrest the disease; but in such cases we have no doubt that it would have a most potent aid to other remedies.—*Buffalo Express*.

LEAVE GOD TO THINK FOR YOU.—'This little fellow,' said Martin Luther of a bird going to roost, 'has chosen his shelter, and is quietly rocking himself to sleep without care for tomorrow's lodging, calmly holding by his little twig, and leaving God to think for him.'

Who so mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not go unpunished.

The following is the vote in France on the re-establishment of the Empire: Yeas, 7,864,189; nays, 258,145; silent, 2,067,060.

Who cannot keep his own secret ought not to complain if another tells it.

A froward man soweth strife: a whisperer separateth chief friends.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 478.

ROCHESTER, N. Y., SATURDAY, FEBRUARY 19, 1853.

New Series---Vol. IV. No. 36.

Poetry.

The following song was requested by Bro. and Sr. D. R. Mansfield, through Bro. E. Miller. They will please excuse my delay in considering their request, and accept it with sincere desires for their continued success in proclaiming the gospel of the kingdom.

A. C. JOHNSON.

Pilgrim's Song.

Air.—O, boys, carry me 'long.

O Lord, hasten the time
Of freedom from wo and sin;
Let David's Son,
On his royal throne,
His reign of mercy begin:
Pilgrims here we roam,
Oppressed by many a care,
We long to be from trouble free,
And the joys of angels share.

Chorus.—O, Lord, hasten the time,
Speed on the joyous day!
Jesus, we cry, descend from on high,
Thus we daily pray.

All over the land,
There's sorrow, sickness and death,
Man's plaintive cries each hour arise,
And 'tis thus he yields his breath:
A curse is on the ground,
And a poison in the air;
O well may we long to be free,
And long for a world that's fair.

Chorus.—O, Lord, &c.

Yes, long for the day,
When Satan's reign will be o'er;
And peace and joy, without alloy,
Be scattered from shore to shore:
Then deserts shall rejoice,
And blossom as Eden fair,
While vine-clad hills, and leaping rills,
Shall praise to Immanuel bear.

Chorus.—O, Lord, &c.

Rochester, N. Y.

Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

We have already examined the testimony of the prophets, both of the Old and New Testament, in confirmation of the following positions: that all nations, in their national capacity, must perish, and consequently Great Britain; that their doom is pronounced in righteous judgment; because they were all originally founded in slaughter, and cemented with human blood, and are still maintained by maxims of iniquitous policy; that, in addition to other crimes, specified by the prophets, as the procuring causes of these exterminating calamities, the cruelties inflicted by the nations upon the house of Israel, are particularly mentioned; and that, in the infliction of these cruelties, Britain has had her full share; that there is one exception to this general doom, and but one exception, made in favor of the Jewish nation; and that the time of their restoration to their own land, and their conversion to their father's God, is often mentioned by the spirit of prophecy, as the crisis of all nations, among whom they are scattered; that this controversy with the guilty nations will be decided by the appearance of the Son of God, in flaming fire, taking vengeance upon those who obey not the gospel, and that with this guilt Britain is highly chargeable; and that her guilt in this respect, has been accumulating for ages; and, finally, that scenes of terror, and of vengeance, will be succeeded by scenes of millennial bliss and glory. We have also attended the prophet Jeremiah, with a cup of trembling and death in his hand, to all the kingdoms of the world, that are upon the face of the whole earth, till, in prophetic vision, he meets the

prophet of the Apocalypse, at the doom of mystical Babylon, when she sinks to rise no more, amidst the wailings and lamentations of the nations, and the cities of the nations, which fall at the same time. And, on the same principle, when endeavoring to decide the momentous question—whether our beloved country will be involved in this wreck of nations, we saw that Britain is one of the ten kingdoms represented by the ten toes of the metallic image in Nebuchadnezzar's dream, which are to be broken to pieces, beat to powder, and carried away, so that no place shall be found for them; and typified also by the ten horns of the fourth beast, in the parallel vision of Daniel, which is to be destroyed, and committed to the burning flame.—On this question, I left you to form your own judgment, only requesting you to judge with candor and impartiality. But was not Britain, it may be asked, separated from the papal empire at the time of the Reformation? At the very dawn of the Reformation, was she not the grand bulwark of Protestantism? And, therefore, although originally one of the ten horns, may she not have been eradicated from the head of the symbolical monster? Happy should I be could I answer this question in the affirmative. God of his mercy grant that it may prove so, in the final issue of these awful dispensations which are coming upon the world!

But in what, may I be permitted to ask, did our separation from the church of Rome principally and essentially consist? Did it not principally and essentially consist in the transfer of the headship of the church from a priest to a layman,—from a foreign pontiff to a British monarch,—from the Pope of Rome to Henry the Eighth? And is such a separation as this sufficient to defeat the accomplishment of the word of God? And what has been the conduct of England, and of the English church with respect to the church of Rome since that period? No man could have read with attention the history of the English hierarchy, not as told by Baxter, Neale, Calamy, and others, who, being dissenters, might be supposed to be prejudiced; but by Burnet, Heylin, Collier, and others of her most zealous adherents; without a conviction that the Church of England would, long ere this day, have been perfectly reconciled to the see of Rome, but for the noble struggles of some of her enlightened members, both lay and clerical, who were coeval with the High Commission Court and the Star Chamber. And also the convocations that were held, during the reign of the last Stuarts? Soon after the succession of Elizabeth to the throne of England, it was evident that the spirit of Protestantism had evaporated, and that the principles of the Papacy were revived, in full vigor, in this great branch of the Protestant Church. Of her successor, James the First, and of others high in office, both in church and state, it was said, as may be said of many in the present day, that they were always talking against Popery, and always acting for it. There is no proof on record, of the personal religion of Elizabeth. Her spirit was very similar to that of Mary,—bitter and intolerant; and this may explain the reason of her resistance to the farther progress of the Reformation, and, indeed, of the whole system of her ecclesiastical policy. In fact, from the demise of that excellent prince, Edward the Sixth, to the abdication of James the Second, Protes-

*See J. Riland's 'Estimate of the Religion of the Times.'

tantism retrograded, and Popery advanced; until the fatal chain, that linked the destiny of Britain to that of the Papal empire, and which was never broken, was lifted out of the mire, in which it had been trodden under foot, and held up in triumph by the Roman Catholics, before the eyes of all Europe; and nothing now remained but the last stroke of the hammer to rivet it faster than ever. But the bigotry of James hurried him into rashness and precipitation, which drove him from the throne, and brought on the revolution of 1688, when, by the exclusion of Catholic Princes from the throne of these realms, and Roman Catholics from offices of political power, both in Church and State, by the Bill of Rights, the fatal chain seemed, for the first time, completely, and forever, severed. Protestants of all denominations, rejoiced exceedingly; they called it the Glorious Revolution, which name it bears to this day. The joy and triumph of Protestant commentators on prophecy, was still more excessive. They labored to prove, that the separation of the fate of Britain from that of the see of Rome was now complete; that the British horn was entirely eradicated from the head of that monster, on which the vials of the wrath of Almighty God are to be poured. In this state things remained, until the passing of the late Catholic Emancipation Bill, as it is called by some, but for what reason no mortal can tell; when, by the breaking in of the constitution, and the admission of the members of the church of Rome to all offices, whatever, of political power, in this Protestant government; the alliance was again formed with that apostate and idolatrous communion, and the fatal link once more appeared, that connected the fate of Britain with that of the Papal empire. And oh! by what perjury,—by what glaring dereliction of principle,—by what mean-spirited tergiversation,—and by what infidel impiety, was this fatal bill introduced! And what have been the effects of this healing measure? Is Ireland pacified? Is the spirit of insurrection and insubordination entirely subdued? Are either the Protestants or Catholics of Ireland satisfied? What means this stern and persevering demand for the repeal of the union, which is but the next step towards the separation of the two kingdoms, on the deluging of both with blood from shore to shore?—Alas! Alas! Have not the calamities of the empire been ever since accumulating sevenfold? On this subject, I candidly confess that I felt strongly, and therefore expressed myself strongly; under the firm conviction, that on the measure then hurrying, with indecent haste, through Parliament, the destiny of my beloved country was suspended. And now, to use the words of the venerable Lord Eldon, 'The sun of England is gone down, to rise no more.'—The destiny of the British empire is forever sealed, unless, indeed, the fatal link can be again severed, of which there is not the remotest probability.

Thus it appears that in the symbolical prophecy of the great image, the annihilation of the ten kingdoms of the western empire is distinctly foretold, in the most awful and impressive language; that in the parallel vision of the four beasts, the doom pronounced in the preceding prophecy is confirmed, and the reason assigned for the judgment, i. e. the blasphemies of the Papacy; which being the animus of the beast, employs him as her agent in the execution of her

sanguinary decrees; that our only hope of escape amidst the general wreck was founded in our Protestantism, or in our separation from the church of Rome; that this separation never seemed to be complete until the exclusion of Popish kings, and Popish laymen, from political power in the British Government, at the glorious Revolution of 1688; and that, by their re-admission to the administration of the powers of government, the alliance once more appears.—The whole of Europe looked with intense anxiety to the discussion of the Catholic question; all minor Protestant states, which relied on England as their protectress, were alarmed by finding that her legislature had changed its character; and all the Popish states triumphantly regarded the measure as a step towards their communion.

But let us take another view of this subject.—The Papacy symbolized by the little horn in the prophecy of Daniel, in the apocalyptic vision, is represented under the emblem of the mother of harlots, seated on the scarlet beast, with ten horns, animating and directing all his movements, bedecked with her meretricious ornaments, holding out her intoxicating cup to the nations and drunk with the blood of the saints and martyrs of Jesus. Upon her forehead were the names, MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS, and abominations of the earth. It is asserted by some authors, that the name 'MYSTERY' was inscribed upon the tiara, worn by the Popes in former days, and not removed till the Papal See was charged with being the power symbolized in the prophecy. Her other title, 'MOTHER OF HARLOTS,' implies that she has been a source of progeny, or churches, possessed of her spirit and actuated by her principles. For if she be the mother of harlots, she must have daughters; and the daughters of an ecclesiastical establishment must be ecclesiastical establishments likewise, who are trained up under their mother, and taught, by her authority and example, to imitate her spirit, conduct, and dissolute manners. Where, then, are we to search for this polluted progeny, but among the ecclesiastical establishments, in alliance with the secular kingdoms of the Papal empire? Is the English hierarchy to be ranked amongst them? Nothing can be farther from my intention, than to wound the feelings of any individual of any denomination. I mean not to insinuate, that those splendid edifices, which have been erected by the piety of our forefathers, or those which have been raised in other countries, in honor of the cross, have been improperly dedicated to the service of the living God; or that they who preach the gospel, should not live upon the gospel; for such things are not only sanctioned, but enjoined, in the Holy Scriptures.

The doctrines of the Church of England, as expressed in her articles, her homilies, and her liturgy, are entitled to our highest esteem and veneration, for they are the doctrines of the apostles. Many of her pious and enlightened clergy are the glory of the nation: the latchet of whose shoes, I frankly and freely confess, I am not worthy to loose. And if any of those excellent men should read these lectures, they will sympathize with me, as I deeply sympathize with them; and, making allowance for the views which I entertain, as a conscientious Dissenter, they will not think me very much too severe in the statements I am going to make.

Advent Harbinger

In the first place; examine the leading features, or characteristics, of the Mother of Harlots, and then try if you can find the same constitutional marks in any, or in all, of the three great branches of the Protestant church—the Lutheran church, the Calvinistic church, including the Kirk of Scotland, or the Church of England. If you find them formed upon the model of the Papal hierarchy,—if they claim alliance with the state powers, that, by their joint energy, they may enforce the reception of a particular creed, or ritual of worship, upon the subjects of the state, under civil penalties,—if, in their dogmas and discipline, they resemble the church of Rome in outward pomp, and worldly splendor,—if you find in their skirts the blood of the house of Israel, and of the saints and martyrs of Jesus,—if they allow individuals, though secular characters, and even generals of armies, to be at the same time, bishops or overseers in the church of the living God,—if they permit laymen to rob the God of heaven of the portion due to his faithful laborers,—if they make a profit of the church of Christ, and suffer ungodly men to appoint others, of the same stamp, to the cure of souls,—if they hold out a lure to men of unprincipled minds to enter the church, merely for the sake of temporal provision, or worldly emolument,—if they identify regeneration with water baptism, as the church of Rome avowedly does, confound the outward and visible sign with the inward and spiritual grace, and systematically reduce Christianity to mere form and ceremony,—if they become mere engines of the state, and make the patronage of the church a compensation for political and worldly purposes,—and, finally, if they prefer to the highest offices in the church, men utterly incapable of instructing others in the love and fear of God, and who resist and oppose those, who only desire, in simplicity and godly sincerity to serve Him, and to save the souls of men, all such systems are obviously the daughters of the Great Harlot. Whatever other redeeming qualities they may have, (for even the church of Rome has such), these unlovely features betray the baseness of their origin.

These things are to be found, not only in this country, but in all the ecclesiastical establishments in alliance with the kingdoms of the Papal empire. The enlightened members of the Church of England, see, acknowledge, and lament these evils, and they are at this moment, trembling for the safety of their beloved hierarchy. But let not the Dissenter boast himself against the Churchman, when he hears these statements. It will be well for him to allay the rising emotions of exultation, by recollecting that, whatever dark story may be told of a national church, it may be fully paralleled by the history of all the sects that have hitherto appeared within the precincts of the universal church. Antichrist can easily intrude his worldly mindedness, his dead formality, his hypocrisy, his pharisaism, his antinomian licentiousness, his intolerance, and his spiritual domination, wherever fallen man lays his guilty hand on the ark of our common salvation. If national churches are the daughters of the great Harlot, many dissenting churches are her grand-daughters.—Bigotted dissenters, infidel revolutionists, and atheistic radicals, rejoice in the prospect of the downfall of national churches; supposing that when they are swept from the face of the earth, the condition of the nations will be vastly meliorated; but in this they err, not knowing the Scriptures, nor the power of God; for when they fall into the final visitation, the nations will fall also; the little stone shall break them to pieces, and beat them to powder, and no place shall be found for them; the ten horns, and the body of the beast, shall be consumed with fire, and no vestige shall remain; and John tells us, that when great Babylon shall come up in remembrance before God, to give her the cup of the wine of the fury of his indignation, the nations, and the cities of the nations, shall fall likewise.

All these premises seem infallibly to lead to the same awful conclusion, that the destiny of

Britain is linked with that of the Papal empire, and that the doom of Britain is involved in that of the Papal hierarchy; and this conclusion is awfully confirmed by the conduct of Britain with regard to Popery, during the late revolutionary war upon the continent, when the vials of wrath began to be poured out upon the Papal states. I presume not to pronounce any judgment on the war itself, considered merely as a measure of national policy. I leave that question to the decision of statesmen and politicians; but this we know, that when nations are to be ruined, causes must be put in action, by which their ruin is to be accomplished. It is generally supposed—and I once clung with fond tenacity to the same opinion—that our Protestantism may yet prove our security. The God of heaven grant that this supposition may be well founded. But have we not been guilty of a dereliction of our Protestant principles and of an identification of our most vital interests with those of the Papacy, from the commencement of the late war to the present period? Did our Protestant principles weigh a feather in the scale, when the ministers of the crown passed a resolution, and the great majority of the nation rushed forward, with frantic ardor, to uphold the smitten dynasties of the Man of Sin? Had we forgotten that the men who then sat on the Papal throne were the successors of those sanguinary despots, who had so often shed the blood of our forefathers, and of our Protestant brethren; and not only the successors, but the two faithful executors of departed persecutors; who still continue to oppress and enslave all who profess the Protestant faith, in almost every state of Europe. Was not such conduct an insult to the memory of confessors and martyrs, whose blood was then crying to heaven for vengeance against them, at the foot of the altar? Did we not identify even our Protestantism with Popery, when we so often called it our holy religion; and when enlisting into the ranks of Popery, to fight her battles, we called it fighting the battles of the Lord, of his altars, and of his temples? Was not this to identify our Protestantism with the abomination of the Mother of Harlots; and the character of the God whom we professed to worship, with that of a persecuting priesthood? When the dark despotism of Spain and Portugal was overturned; when the doors of the Inquisition were closed, and spiritual domination of a bigoted and idolatrous priesthood was subverted; by whose arms, and at whose expense, was the despotism re-established,—the spiritual domination of the idolatrous priesthood restored,—and the doors of the infernal Inquisition re-opened, that it might be again filled with the victims of superstition and intolerance? When all the Papal thrones on the Continent, of France, Austria, Sardinia, the Papal states, Naples, Tuscany, Spain, and Portugal, lay prostrate,—by whose arms,—by and at whose expense, were they raised from the dust, and the scattered fragments of the Papal empire repaired and re-established? All depended on the fiat of Great Britain. Yet no stipulation was even proposed, not a single effort was made, in favor of Protestantism, of religious liberty, or of the sacred rights of conscience, by this Protestant nation, at that time wielding the energies of all Europe.

And yet some good and judicious men have told us, that we are the Israel of God, the favored nation, now standing in the situation formerly occupied by the Jewish nation, the chosen people of the Most High; glorifying God for his judgments upon the Papacy. Yes, they tell us, that we, who have spent so much treasure, and shed so much blood, on the altars of Papal despotism, are the hundred and forty and four thousand palm-bearing virgins, who are described, in the book of Revelation, as rejoicing in the overthrow of the Papal kingdoms and the total annihilation of Popery. How shall we account for so strange an infatuation, so sad a perversion of the sacred oracles, in men who in other respects, are worthy of all commendation? Surely it can be resolved only into a mistaken patriotism; a sentiment, amiable in itself, glowing with an ardor which fascinates the

judgment, and enfeebles, while it dazzles, the powers of the understanding. National prejudice is a bad interpreter of prophecy; I speak this from painful experience; but now, reverence for the Word of God, a more genuine, and I hope a better directed patriotism, and an anxious desire to awaken some of my countrymen, at least from that fearful apathy into which the whole nation is sunk, constrain me to bear a most firm, but respectful testimony against such a mistaken interpretation of sacred prophecy.

We may glory, that to Britain is chiefly to be ascribed the honor of restoring the scarlet dynasties, stained and saturated with the blood of the saints and of the martyrs of Jesus, and whose thrones were overturned for the crimes of ages. We may glory in the honor of raising the Man of Sin from his degradation, and reviving the principles of the expiring superstitions of Popery. We may glory, that to our arms, and to our treasure, it is owing that the monsters of the Inquisition—the priests and monks of an apostate church, were again put into full activity, with power to persecute and torture the servants of God who protest against her abominations.—But amidst all our vain boasting, do we not hear ten thousand voices crying,—How long, Lord, blood, just, and true! wilt thou not avenge our blood upon them that dwell upon the earth?—And do we not hear the answer which the prophet heard from the throne of God? 'He that leadeth into captivity shall be led into captivity.' He that killeth with the sword shall be killed with the sword. Come out from the midst of her, therefore, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her hour is come! Review these particulars once more; forget not that Great Britain is one of the ten kingdoms represented by the ten toes of the metallic image, and by the ten horns of the Roman beast, which are to be so completely destroyed as not to leave a wreck behind; and that our Protestantism, our most vital interests, have been all identified with Popery, from the commencement of the outpouring of the vials of wrath on the Papal states to this day; and then, as I have before requested you, form your own judgment; but judge with impartiality, guard against national prejudice, which I candidly confess has cost me many painful conflicts.

It must, however, be confessed that the destiny of all nations depends upon the will of the Sovereign of the world. His will is the awful decree by which the fate of empires is determined. To him it belongs to speak concerning a nation, or concerning a kingdom, to build up, to plant, and to prosper; to him it equally belongs to speak concerning a nation, or concerning a kingdom, to pluck up, to throw down, to lay waste, and to destroy. He sitteth upon the water floods, and reigneth King forever. Under his moral government, righteousness exalteth a nation, and sin is not only the disgrace, but the ruin of any people. This maxim is so obvious as to require no proof, and but little illustration. Legislators, statesmen, and divines in all ages, have been of this opinion, and history proclaims aloud, in every page, that national virtue is the source of national prosperity, and that national depravity paves the way to national ruin.

The wisdom of the statesman, and the bravery of the warrior, in any great national struggle, like the galvanic shock, may produce a transient action in the muscles, resembling life; but the favor of heaven is the breath of life itself, in which nations live, and move, and have their being. Is there, then, virtue sufficient in Great Britain to conciliate the favor of God, and to turn aside the vials of his wrath?

(To be Continued.)

The Crowning Grace of the Christian Life.

BY J. B. COOK.

'I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance and in all knowledge * * * so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.'—1 Cor. i. 4-7.

The fulness of knowledge and of grace, which completes, and consummates the Christian character, embraces a distinct, habitual reference to the second coming of our Lord Jesus Christ.

This grace for which the apostle gives thanks, is the combined blessing of 'faith, hope, and charity,' (xiii. 13). The 'charity' is Divine love, which springs from a believing view of God and His 'glorious gospel.' It is the radiance of 'grace and truth,' which, beaming from the face of Jesus, shines on

the stormy elements of time, and forms above its possessor's pathway, the rainbow of New Covenant favor. This grace is identified with a new and divine life, to be consummated at the coming of Christ. Col. iii. 4. It is a personal grace, adorning, exalting, blessing and saving its possessor; hence its comparative importance. 'The greatest of these is charity,' love to God and all his great plan.

The gifts referred to, are prophetic foreknowledge, and ability to 'speak with new tongues.' They saw the right application of prophecy to Jesus, and they could utter his truth to all nations. 'He gave some apostles, some prophets, and some pastors and teachers, (not for personal exaltation, but,) for the work of the ministry—for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man—unto the measure of the stature of the fulness of Christ.'

But the crowning consummation of these present gifts, did not consist in a vague public profession of some formula of faith; not merely in baptism, or the partaking of the Lord's Supper. No, no. It consisted in the fulness of their knowledge of God, and His revealed plan; and in their practical conformity to that plan, as a whole, 'waiting for the coming of our Lord Jesus Christ!' 'This same Jesus,' for whom we wait, is not the gospel ministry, nor the Holy Spirit—it is God's Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come.—Acts i. 9, 11; 1 Thess. i. 9, 10.

They saw the crown and the kingdom, as clearly as Calvary and the Cross—the second advent, as fully as the first. Had their faith failed to embrace the first advent, and its great designs in God's plan, they would have been deficient—so had it not embraced a practical regard for the second, they would have come vastly 'behind' the apostle's instruction and example, and their Lord's great plan.

The doctrine is, that they who 'come behind in no gift,' as to knowledge and consecration, are known to be 'waiting for the coming of our Lord Jesus Christ.' The fact of His intended coming is taken for granted, like the existence of God. Let us then, group together the clear, scriptural, and conclusive arguments, which sustain this apostle's statement—this Divine doctrine.

I. We notice the reality and literality of Christ's Second Coming.

(a) Our Lord—the faithful and true witness, said to his disciples, 'I go away—and I go * * * I WILL COME AGAIN, and receive you unto myself; that where I am, there ye may be also.' John xiv. 3-28.

Personality and identity is here asserted of Christ, in his second coming. He will be in that scene as really as the disciples. That coming is numbered, 'the second' Heb. ix. 28. As the first is in the past 1800 years, the coming now due, (at the destruction of the Apostasy, 2 Thess. ii. 1-8,) must be the second! He says, 'I will come again.' Again, in that connection, signifies the second time!

(b) Some say that this coming is spiritual! 'A coming in the ample outpouring of the Spirit, or a great revival.' But against that, whatever it be, we are to 'watch and pray,' lest it overtake us 'as a snare.' Luke xxi.

Therefore, on this view, we are to 'watch and pray,' lest a great revival, or an 'ample outpouring of the Spirit,' overtake us!

(c) It is admitted that the millennial Kingdom of Christ is about to be manifested. But the king is as real, and as distinctive and apparent, as any part or appendage of a kingdom. Therefore, the Son of David, the King of Israel, must be about to appear! It is incongruous to believe, that the servants and subjects will 'take the kingdom and possess the kingdom under the whole heaven, in the absence of the long promised King!

No kingdom should be without its king, except Satan's and the Pope's; and this can be but for their destruction.

(d) It is often said that the Redeemer's return predicted, Matt. xxiv., is 'a death.' But hear. 'If they shall say, Behold, He is in the desert; go not forth: Behold, He is in the secret chamber; believe it not. For as the

lightning cometh out of the east, * * so shall the coming of the Son of man be.'

Now, who believes that Jesus, the great teacher, come from God, has so solemnly charged us not to expect death 'in the desert'; or not to believe that men die 'in the secret chamber.' Men die 'in the desert,' and every where; and especially prefer to retire to the silence and secrecy of the 'chamber,' before death. This astonishing perversion of truth offends against all fact and propriety! Does death come like lightning?

(e) If we apply this prophecy of Christ's coming to 'the destruction of Jerusalem,' the same absurdity is apparent.

What sane mind could charge us not to believe in Jerusalem's destruction 'in the desert'; or in 'the secret chamber'; or 'as the lightning cometh out of the east, and shineth even unto the west'; or 'as a snare on all them that dwell on the face of the whole earth'?

(f) In Luke xix. 11-15, this subject is represented by a nobleman who went into a far country to receive for himself a kingdom, and to return.

It is a bold thing to take Him out of his own return. It is also as blind as it is bold; and the sin of so wresting the Scriptures must be to 'destruction.' 2 Pet. iii. 16.

But all this absurdity, and 'sin against the Holy Ghost,' is avoided by believing the unambiguous language of inspiration, in its obvious import. Jesus went 'away.' 'This same Jesus' will 'come again'—THE SECOND TIME!

II. From the large space and great prominence, given to the Second Advent in God's great plan, we should live 'waiting' for it.

It is embraced in the first promise—'The seed of the woman shall bruise the serpent's head.' It is the last announcement, from heaven, to complete the canon of Scripture. 'Surely I come quickly.' It is the theme of the last inspired prayer,—Amen, even so, come, Lord Jesus. Gen. iii. 15; Rev. xxii. 20.

With this revealed connection, the advent of Christ forms the ground of the Christian's hope. Tit. ii. 13. Acts xvi. 6-8; 1 Cor. xv. The duties resulting from it, constitute an essential part of the Christian's calling.—1 Thess. i. 9, 10. The comfort given us, when melting in sympathy with our once suffering Lord, at his table, flows in these sweet words, 'till He come.' The fellowship of the saints in his sufferings, lasts till He 'come again' in glory, to gather us to 'the marriage supper of the Lamb.' John xvi. 33; Matt. xxvi. 29; 1 Cor. xi. 26; Rev. xix. 7, 9.

This is the grand theme of the two epistles of Peter. 'Paul, in all his,' speaks of 'these things.' 2 Pet. iii. 1, 2-17. (See 1st and 2d Thess.) James, John, and Jude, also, in theirs!

To crown the whole, this doctrine enters into the composition of Messiah's name. He is made known as the Coming One. Heb. x. 37. This doctrine thus pervades the gospel. It is as essential to religion, as Paul preached it, as the vital fluids are to living bodies. It should, like the first advent, pervade our prayers, and songs, and hopes, and conversation. Then we shall 'come behind in no gift, waiting for the coming of our Lord Jesus Christ!'

The typical service of the Jewish temple, shadowed forth Christ's sacrificial sufferings—His intercession within the veil, and His 'coming again.' Heb. ix. The High Priest took the blood of the sacrifice, in an ordinary dress of the priesthood, within the veil, and burnt the incense; then, he changed apparel, and came out, arrayed in 'the garments made for glory and for beauty,' to bless the waiting congregation. Whether waking or sleeping—whether king, priest, or people, no one could go to, or see, their High Priest, (who 'went alone, within the veil') till he came out! His coming out was essential; as essential as the sacrifice. This is applied by the apostle, to illustrate the work of Jesus, our High Priest. Heb. vii. ix. Christ was offered as a lamb without spot, to 'bear the sins of many.' He went within the veil, 'there to appear in the presence of God for us'—and 'unto them that look for Him'—unto all 'who come behind in no gift' will He appear, the second time, without sin, [offering] unto salvation!

The crowning grace must have reference to that which completes and crowns the Messiah's mediatorial work—this grace must 'love' and 'look for' the consummation of God's gracious plan.

III. All the leading New Testament figures and illustrations of the relations that Christians sustain to Christ and his coming, prove the doctrine of our text.

The true church is 'espoused as a chaste virgin,' to be 'the bride' of Christ. Her faith is pledged to him, as the Heavenly 'Bridegroom'—and her duty is to live prepared, and win others, to fill out the number of the elect, and be his witnesses. Their union, or marriage, is to be consummated at his return. Rev. xix. 7-9; xxi. 9; Ephes. v. 32.

Note for illustration, an espoused virgin. Her intended husband is on a voyage at sea; and they have arranged to solemnize their nuptials on his return. Mark her conduct! She is tidy, skillful, and zealous enough, in her way; but suppose she make no distinct reference to, or preparation for, the marriage; she seems displeased to hear of his return; or of the written understanding that he would come, at a certain season. Does she come behind in no qualification as a bride? Yes! she is wanting in affection—wanting in preparation—wanting in an honest heart; and if she get her deserts, she will never be a bride—except in name!

So far as this illustrates the condition of the church—so far as her industry, and skill, and 'societies,' and zeal, and gaudy temples, have no direct bearing on her relation to Jehovah's plan, to 'send Jesus' at 'the time of restitution'—so far, as she is displeased at, and unprepared for, her Lord's coming, and the 'marriage supper,' she has forgotten her place, and mistaken her calling—to be a witness for her Lord's return. She is an adulteress, and exposed to the doom of an adulteress!

The Church 'is God's husbandry,' or tillage. Those who labor in the gospel vineyard, are co-workers. 1 Cor. iii. 9.

Does the farmer 'come behind in no gift' as to knowledge and foresight, who has no distinct reference, in his toil, to harvest? He may blow his horn, call out his hands, and set the neighborhood in an uproar; yet, all his labor is out of joint, and out of harmony, with Providence, if he have not a constant reference to harvest. Paul had an eye to the 'crown of rejoicing,' at the harvest. 1 Thess. ii. 19; Tit. ii. 11, 13; Ps. cxxvi. 6; Matt. xiii. 37-43; Gal. vi. 8.

The Christian is a soldier. 1 Tim. i. 18. There is to be a grand review. A glorious reward awaits those, who act well their part, and maintain for it a due regard and preparation. 2 Tim. iv. 1-8; Isa. xxi. 9. Paul 'fought the good fight,' and secured a crown, to be given him 'at that day.' All 'who love His appearing,' shall be crowned also. Now, can any Christian be said to 'come behind in no gift,' who has not in all his conduct, a due regard to that review, and that reward, at his Lord's coming? Heb. xi. 25, 39; Luke xxi. 11, 14.

We are all engaged in the Christian race. The race lasts through the gospel day. Some run in the morning, and so on, till its close. But the prizes are to be awarded at 'the end' of the day. Surely, it is those only who 'come behind in no gift,' who keep the prize in view, as did the apostle; and 'so run that they may obtain.' 1 Cor. ix. 24.

The church is 'God's building.' The apostles were wise master-builders, laying the foundation, gathering, squaring, and polishing the 'lively stones,' and thus forwarding the work. Others, down to our day, have come in, to aid, and make all 'ready.' Thus Solomon's typical temple, was all prepared, in advance, to go together without the sound of the hammer; then, at the gathering of all Israel, Solomon appeared. The temple was dedicated by the descending 'glory of the Lord, which filled the Lord's house.' So the 'lively stones,' made 'ready' for the living Temple of Jehovah will be brought together, at the coming of Christ—'the king of Israel.' 'The glory of the Lord' will descend, and 'fill the earth, as the waters do the sea.'

Taking this Old Testament type, and the New Testament metaphor for an illustration of our subject, we ask, can the laborers in

God's building, be said to, 'come behind in no gift,' except as they understand His great design, and labor with reference to its accomplishment? It is the completion, dedication and glory of this living Temple—it is the prize, the harvest, the crown, and the marriage supper, and 'restitution' of the world, that consummates the divinely originated, divinely directed whole; in which Jehovah, and Jesus, and angels, and holy men, and the Holy Ghost, are engaged! Not to cherish a distinct reference to this revealed consummation—to direct our attention to something aside from God's appointed, oft-repeated, plan, is to be so far out of harmony with all gospel, and with all heaven! The heavenly choir—the enraptured disciple in Patmos, found the Bridegroom, as well as bride, at the Marriage Supper! How passing strange, then, that any of the friends of the Bridegroom should imagine a marriage in the absence of the Bridegroom! How absurd to make 'the bride' personal or real, and the Bridegroom impersonal in such a scene!!

IV. Our conclusion is sustained by the authorized exposition of the Advent prophecies, and by three classes of expectants.

The church in her best and in her worst state—the Apostolic, the Roman, and the Reformed churches, have recorded their testimony to the leading doctrine we teach. See the superscription to Matt. xxiv. and xxv.; Luke xxi. 'The second coming of Christ to Judgment'—the signs which foretell the last day—or 'the final Judgment.' Thus, the American Bible Society, and the church in her standard editions of the New Testament, publish 'the faith once delivered to the saints.' They place 'the coming of the Son of man' at the end of the treading down of Jerusalem—at the close of 'the times of the Gentiles'—of persecution and apostasy. Luke xxi.; 1 Thess. iv.; 2 Thess. i. and ii.

The three classes of expectants, are, the church, the Saviour, and the 'growing creation.' 1 Thess. i. 9, 10; Heb. x. 13; Rom. viii. 21-23. This world-wide expectation must be realized! It pervades the church—the creation of God, and the heart of Jesus!

All come behind—all are deficient, who do not heartily enter into God's great plan. The waiting world is to be 'delivered into the glorious liberty of the sons of God.' The children of God get their 'glorious liberty' at the Second Advent. Then, Christ's 'enemies' become his footstool. Rom. viii.; Heb. ix. 28; Col. iii. 4; Heb. xii. 27. Many imagine that our Lord has achieved his victory, and is now enjoying his triumph! But no. When He sat down at the right hand of the Majesty in the heavens, He is said to be, from that point forward, 'expecting'—henceforth expecting, till his enemies (Antichrist, and Satan, and their subjects), be made his footstool! This is plainly said to be done at 'His coming.' 2 Thess. i. and ii.; Dan. vii.; Ps. l.; cx.

Conclusion. My object has been to condense as much as possible into a brief space; but enough has been said, to show that the crowning grace and gift of the Christian, cannot be enjoyed, except we 'are enriched' with a gracious knowledge of that which completes and crowns Messiah's all perfect plan.

The hope and the harvest, the crown and the kingdom, the prize and the marriage supper, should have their proper place in our whole religious life. If there be any thing real or reliable in our religion, it must be that which occupies so large a place in revelation—which involves the veracity of God—the honor of Jesus, and the inheritance of the saints.

For this, dear reader, 'be ready!' The Lord is coming; therefore, 'be ye also ready.' None are 'ready,' but as believing, obedient Noah was, in his day. We are 'ready' only so far as we believe all that God has revealed, and maintain a practical conformity to his revealed plan, 'waiting for the coming of our Lord Jesus Christ.'

This event must be near. The prophetic periods, and the descriptive prophecies, and the events called 'signs,' are about terminating. We cannot swing off into the distant future, for the end of 'the times of the Gentiles,' without leaving these essential portions

of truth, and also the doctrine of Divine Providence and promise.

God has guided his waiting people to this age! Here, the time ends—here, the leading lines of prophetic light are verging to a focal point—here, expectation of a coming crisis is rife—here, the church and all reformers, are toiling for a speedy triumph—here, the heaving world, as if in its last pangs, is struggling to be free—here, it has been warned—here, we have entered, says Cunningham, the period of awful expectation; indicated by the parable of the virgins! Thus, the command comes with overwhelming weight, thrilling every nerve: 'BE YE ALSO READY.' 'Blessed is that servant whom his Lord, when he cometh, shall find so doing.' Amen.

OBJECTIONS.

1. It is objected that all believe in the Second Advent. Yes. But listen! The Jews all believed in a promised Messiah, at the first advent, but not enough to keep them from destruction. Their sin and ruin resulted from their not consenting to give Him the place assigned him in prophecy! Dan. ix. 24, 26; Isa. vii. 14; lili. 3; Ps. xxii. 18; xvi. 8, 10.

This is the GREAT SIN OF THE AGE. The multitude, the philosophic ministry, will not consent to Christ's second coming, in the manner, place and time, assigned to it in prophecy. Mark! Not to believe the Second Advent as revealed, is to be in a position like that of the rejected Jews.

2. The Jews, by opposing the strict fulfillment of prophecy, became essentially Antichrist—the Antichrist of that age. 1 John iv. 3.

If the Christian church take Christ out of the place assigned him in prophecy,—if the church oppose a strict fulfillment of second advent prophecy, she acts on the same principle, and must incur the same doom as did the Jewish congregation. This Rome has done.

2. The Jews did not oppose prophecy, in the abstract, nor as they understood it; but they did oppose the plain import of prophecy, as God gave it! Thus, they incurred God's 'wrath to the uttermost!'

It is not for us to judge individuals; but as God is not a 'respector of persons,' all of the church that act on the same principle, will share the same 'wrath'; only so much more terrible, as her sin is against greater light, and love, and obligation!

3. The church, by not continuing in God's goodness, comes under the sentence of excommunication: 'THOU ALSO SHALT BE CUT OFF,' as Judah was. Rom. xi. 22. Having failed to continue in the goodness that God gave her: having forgotten her relation to Christ's coming; and mistaken her duty in reference to it; having taken her stand against the promise of His coming, (as it stands in prophecy), she must fall as did Jerusalem, under the judgment of God. Every age has ended in judgment. The age of innocence in Eden; the antediluvian age; the Mosaic age, closed in judgment; and now the Christian age must close in judgment. 'Judgment must begin at the house of God; and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?'

Instead of judging out of his own heart—instead of particularizing any one class—the writer has humbly echoed the text, and scripturally explained it. Our Lord has said: 'My word shall judge you!' By his word we shall all be judged; hence, all should heed his testimony. The best literature and highest authority of the church, in past ages, has taught the doctrine of the text as plainly, and made it as essential as it is here made. See Comp. Com. Our doctrine is as 'old' as the New Testament! It is not 'new,' save to those who overlook, or have yet to learn the truth on this subject. Therefore, all should hear this 'word of the Lord,'—seek this crowning grace; and so 'come behind in no gift'—WAITING FOR THE COMING OF OUR LORD JESUS CHRIST!

Every fool can find faults that a great many wise men can not remedy.

Every heart hath its own ache.

The Harbinger & Advocate.

"SPEAK THE TRUTH IN LOVE."—PAUL.
ROCHESTER, SATURDAY, FEBRUARY 19, 1857.

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ENCOURAGING.

THE liberal responses of some of our friends, to our call for pecuniary help, encourages us to hope that others will so imitate their example, as to enable us to continue the publication of the *Harbinger* weekly, at its present size. It is none too large, nor published too frequently, to meet the demands of the precious cause it advocates. So all its friends think who have expressed their minds to us on this matter; and so the facts will prove in the sequel, if we judge correctly in the case; for great events among the nations, are at the door, in which we shall all be deeply interested. When they shall have begun, they will increase in magnitude, until they terminate in the coming of the Lord, the overthrow of Gog and his mighty hosts, and the establishment of the kingdom of God upon the earth.

The *Harbinger* will be found none too large to publish the truth and convey the intelligence of these momentous times, to the waiting saints, and others who will be deeply interested in them. In those times, now near, truth will be of greater value to the child of God than countless dollars, and the sacrifices he will have made for its support, will be of high worth to him. We hope, therefore, that each will make the sacrifice now that duty demands to aid in sustaining the *Harbinger*. If all will do a little, or some do less and others more, there would be no lack of means. Some have already done what they could; the Lord reward them. Will others do likewise? We trust they will; for they love the cause of the *Harbinger* too well to be backward in its support, especially at this eventful time.

THE list of subscribers to the *Harbinger* should be much enlarged. Its friends can do this if they would each make an effort. Several have recently done well in this respect, and if they will persevere, and others do likewise, many new subscribers will be obtained to our paper. Take it to your friends, and request them to read it; if they will do this, they will soon subscribe for it, and become a convert to the truths it advocates. Will you see what can be done in this matter?

THE CROWNING GRACE.—This article was published some years ago in the *Harbinger*. Bro. J. B. Cook, its author, is anxious to have attention called to it, and intends publishing it in pamphlet form. In order to assist Bro. Cook in this object, we re-publish it in this number of our paper, hoping it will be generally read. Those who may desire the pamphlet for distribution, may obtain it at a moderate cost, of Bro. Cook or at this office. The price will be given when the pamphlet is printed.

FARMING IN PALESTINE.

THE poverty of the soil of Palestine, for some centuries, is well known. In the London Syrian Society, on the 11th of January, Mr. W. H. Black read some "Notes on the Restoration of Fertility to the Soil of Palestine," in which he attributed the desert appearance of the land in general to the neglect of cultivation for many ages, and not to natural causes, as erroneously supposed. He briefly narrated the experiments made by Mr. Mesullam, of Jerusalem, and the American Seventh Day Baptists, who have jointly established a small agricultural colony at Artos, near Bethlehem, with great success. He also read several extracts from their correspondence, and confirmed the fact by the testimony of individuals who have recently visited that interesting settlement, that within the past year they have raised successive crops of corn, (the wheat growing up as high as a tall man), besides an abundance of fruit and vegetables, both native and exotic. This paper was followed by a conversation, in which a possibility of recovering the famed fertility of Palestine was confirmed by Mr.

Bonomi and by Rish Allah Effendi, from their personal knowledge of the country. An address on the subject to English Jews, urging their emigration to the Holy Land, presents the same views on the subject. It is not impossible that among the marvels of the coming age, there may be such a restoration of that country, that in fertility, at least, it may again realize the descriptions of the prophets.—[New York Illustrated News.]

TAKING all the testimony on this highly interesting subject that has been presented, into consideration, it is pretty certain that those of us who have taken different views in this matter, have on some points been mistaken. But as facts have come to light, we trust that our differences will cease. According to the evidence we now have, from all the witnesses, it appears certain—

1. That the land of Palestine has long been barren.
2. That one grand reason of this barrenness has been the want of cultivation.
3. That Turkish disabilities are now so removed that it may be cultivated.
4. That it has been, for a few years past, very productive, under the cultivation of Mesullam and others.
5. That though the rains have never been fully withheld, they have nevertheless been more regular, and the seasons more fruitful for a few years past, than formerly.
6. That there is a deep interest being waked up in different parts of the world, among Jews and Gentiles relative to these things.
7. That this state of things, transpiring as they do at this time of the fulfillment of certain prophecies relative to the termination of the times of the Gentiles, gives us very strong reason to believe that the "set time" is near, or has come, for the Lord to "set Zion," or remember the land of promise.

We purpose to speak more fully on this matter, as soon as other duties will admit. Truth has been, and still is, our object, on this and all other subjects. To it we should reverently bow, regardless of our own pre-conceived opinions, prejudices and antipathies, for it is of the Eternal, and must and will abide. Amen.

"THE NUMBER OF THE BEAST."

DA. GILL of London about a hundred years ago expounded the prophecy—Rev. xiii. 18. He made France the leading agency in subverting and destroying the Papedom, as revealed, Rev. xvii. He said that the French government would do this under the rule of a sovereign by the name of Louis. The eye of faith has ever since been directed to France. Now the preparatory conditions of the prophecy seem to be all fulfilled, we read the "number of the man" thus—(as spelled in Rome and throughout the field of vision *Ludovicus*; their u being equivalent to our v):

L	50
u	5
d	500
o	0
v	5
i	1
c	100
s	0

The number of the man, 666

The French kings after Clovis inherited this title, "Eldest Son of the Church," because Clovis espoused the cause of the Roman Papedom, and Charlemagne made the Pope a temporal sovereign. France has been the firmest prop of the Papacy. It is designated as the frog power by bearing the frogs on its military ensign from Childeric A. D. 420 to Clovis A. D. 508, &c.

The Napoleon Dynasty rose as the Papal cause sunk at the end of the 1260 years—which began from the acknowledged supremacy of the Bishop of Rome in 533 to 538. They ended 1793 to 1798.

The revolutionary spirit that has rolled over the old Roman world has issued from France. Louis now bears up the Pope. His "number" is 666. The Napoleon dynasty "was" the great power of the earth—it again "is not"; but anon—"out of the abyss"—the man from prison and from exile comes up, and behold he "is" yet "is"!

All this is replete with interest. It is of God, and fulfills so far, the great plan of prophecy.

"I can compare the spreading of rumors," says John Newton, "to the art of pin making." There is usually some truth, which I call wires; as this passes from hand to hand, one gives it a polish, another a point; others make and put on the head, and at last the pin is completed."

THE GOSPEL.

(Continued.)

Our former articles having successfully proved, as we think, that the gospel preached to the patriarchs and proclaimed by the prophets, is one and the same gospel, we will now offer a few considerations, most confidently believing that this, and the gospel of the New Testament are also identically the same; only that in the New Testament this gospel is more fully and distinctly stated in all its parts, than it is in the Old Testament.

1. It would be unreasonable in the extreme to suppose that Christ preached a different gospel from that which is taught in the Old Testament; but it would be in perfect harmony with sound reason to say that his teaching was in accordance with the immutable purpose of God as clearly revealed in that portion of the Bible. This, we think, no one will have the folly to deny. Christ did not come to frustrate the grace or counsel of God, but to carry it out. Hence he preached the same gospel that had previously been revealed to the patriarchs and prophets.

2. Christ commenced the proclamation of the gospel as though it was understood by the people.—"Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark i. 14, 15. John the Baptist commenced the proclamation of the gospel in similar language. "In those days came John the Baptist, preaching in the wilderness of Judea and saying, Repent ye; for the kingdom of heaven is at hand." Matt. iii. 12. It will be observed that neither John nor Christ in these examples explain the character of the kingdom which they announce to be at hand. And why did they omit to do this? and why we ask, is not the great and glorious purpose of God, relative to Judah and Israel, and their land, and the Gentiles and the world not given more in detail in the New Testament than it is? The whole economy of redemption is spoken of by the New Testament speakers and writers, more as a matter that was already revealed, than one that was new, or had never been made known before. These facts cannot be satisfactorily explained, as we conceive, only on the admission that John and Christ did not preach a new gospel, but proclaimed an old one, which had long been taught the Jews, by their prophets.

3. Christ came not to preach a new gospel, make new promises, or a new covenant, but to "confirm" the covenant which God had made with Abraham; or in other words, preach the gospel which was revealed to him. The will or covenant was made with Abraham, and was confirmed and ratified by Christ and sealed by his blood—and when all the heirs are of age, the conditions of the covenant will be executed, the kingdom will be given to Christ and his people. "And he shall confirm the covenant with many for one week." Dan. ix. 27. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers." Rom. xv. 8. The covenant embraces all the promises here referred to, and which Christ confirmed.

(a) By his birth or first advent: for the promises that the "seed" of Abraham should come, which is Christ, (Gal. iii. 16): he came, and thereby confirmed the truth of those precious promise of his coming.

(b) He confirmed the covenant by his public ministry and confirmatory miracles. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness, both by signs and wonders and divers miracles, &c.—Heb. ii. 3, 4. By these miracles he established the divinity of his mission, and thereby confirmed the truth of the covenant or promises made to the fathers.

(c) He confirmed the covenant by fully answering in his birth, life, death and resurrection the prophecies concerning him in these particulars. They were fulfilled in him, and thereby were proved true, or confirmed.

(d) He confirmed the covenant by his resurrection. One important item in the covenant made with Abraham was, that he should have everlasting life. This though not directly expressed, was clearly implied in the words "everlasting covenant," and "everlasting possession," &c., (Gen. xvii. 7, 8), which could not be fulfilled to Abraham without giving him everlasting life. Abraham and many of his worthy descendants, believed and rejoiced in this good tidings; (Heb. xi.); they believed they would be raised from the dead and possess their promised inheritance. Christ confirmed this ever-blessed

truth, this exceeding great and precious promise by bringing "life and immortality to light through the gospel," and in no way did he do it so convincingly as by his resurrection from the dead. By this act unbelief in the resurrection was confounded, and God's promise of life to Abraham and his children confirmed beyond all doubt; it speaks to them thus, "Because Christ lives, you shall live also." O how transcendently good our heavenly Father has been to his fallen children, to strengthen their faith in his promise or covenant of life, by giving his Son to die and then raising him again to life! Well might the ever-blessed Savior say, in view of this precious truth, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. And it is no marvel that the apostle Peter should, in the rapture of his soul exclaim, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope [for hope of life] by the resurrection of Jesus Christ from the dead." 1 Peter i. 3. Thus the covenant was confirmed by the resurrection of Christ.

4. We contend that the gospel of the New Testament is the same which is taught in the Old, because they both teach similar things. A few of the many examples that might be given, will fully justify the truth of this proposition. Luke i. 32, 33.—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The birth of the Messiah promised in this announcement of the angel Gabriel, is called "Good tidings of great joy," probably by the same angel, at the birth of Christ. Luke ii. 10. That it was in substance the same good tidings that were preached to Abraham and the prophets, is evident from the light in which Mary understood it. She says, in reference to it, "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." Luke i. 54, 55. Those who charge us with not preaching the gospel of the New Testament, because we teach the doctrine of the Age to come, will do well to pause in their opposition, and candidly examine the gospel as given by the inspired angel Gabriel. The birth of Christ constituted only a small part of his message. In addition to this, he assured Mary that the promised child should "be great." This is in perfect accordance with numerous predictions of the Old Testament prophets: they in the most vivid and exalted strains foretold the greatness of the wisdom, goodness and power of the Lord of glory. Hence Gabriel revealed nothing new in this respect, but only confirmed what had repeatedly been promised by the prophets before.

This child was not only to become "great," but was to be "called the son of the Highest." This too had been predicted by the prophets. "Thou art my son" (Ps. xlvii).—"Unto us a son is given." (Isa. ix. 6.) Hence on this point Gabriel only proclaimed that which had been revealed to the prophets. "The Lord God shall give unto him the throne of his father David." This was no new promise, for God had previously made it by his holy prophets. "Upon the throne of David." Isa. ix. 7. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xlii. 27. This part of the gospel, though proclaimed by Gabriel, is to have its fulfillment in the future; for the throne of David is yet fallen, and the rightful heir to it is still absent. But he will soon come, and literally and most gloriously fulfill this precious promise. O how cheering is this gospel! and how evident it is that the gospel of the Old and New Testaments is the same!

"And he shall reign." It would be superfluous, or a waste of time, to quote testimony from the Old Testament, to prove that Gabriel in this item only repeats what had been clearly revealed to the prophets. This every one conversant with the Bible will readily admit: for on the simple mention of this point, such precious promises as these recur to their minds. "Behold, a king shall reign in righteousness." Hence, Gabriel only proclaimed the "good tidings" that had been previously made known. But he shall not only "reign," but he shall reign—

"Over the house of Jacob." Did Gabriel speak mystically, or plainly? Plainly, as the literal fulfillment of other portions of his message proves.—He literally came to literal Mary; literally spoke to her and she to him; she literally bore a literal son, who has literally become "great"; and now as these good tidings thus far had a literal fulfillment, the residue will be as literally accomplished. There-

fore, we may most confidently look for the literal reign of this literal King, over the literal "house of Jacob." Hated as this truth is, by some mistaken ones, it nevertheless constitutes an important item in the gospel of God as proclaimed by Gabriel, and taught by patriarchs and prophets. Gen. xix. 10; Ezek. xxvii. 24, and other corresponding texts.

"And of his kingdom there shall be no end."—The good news relative to the kingdom was nothing new to Mary; for the Old Testament writings abound with the most cheering promises concerning it, which doubtless had often cheered the heart of this virgin daughter of Israel, highly "favored of the Lord." She knew that the kingdom would be set up, and break in pieces all opposing kingdoms, and fill the whole earth: that there would be given to the Son of man a kingdom, and dominion over the whole heavens, and that all dominions should serve and obey him. These and their kindred promises, which abound in both Testaments, hold a prominent position in the gospel of the kingdom, if they do not constitute that gospel. Hence, Gabriel's announcement to Mary, was a proclamation of the gospel of the kingdom.

John the Baptist preached the same gospel, saying, Repent ye, for the kingdom of heaven is at hand." Matt. iii. 2. The same gospel was the theme of Christ's ministry, as all well know who have read the Gospels. Speaking of the commencement of his preaching, it is said, Matt. iv. 17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

The account in Mark i. 14, 15, reads thus, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." What is called the gospel, and preaching the kingdom of God, by Matthew and Mark, is called "the gospel," by Luke, (iv. 16-21), and which, as we showed last week, consists in the proclamation of the restitution of the kingdom to Israel.

This view is in harmony with the sentiments entertained by the apostles. "They asked him, saying, Lord, wilt thou at this time, restore the kingdom to Israel?" Acts i. 6. Why did not the Lord correct this error, if it was one? and where did they obtain it? It was not an error, but the truth which had long been revealed by the prophets, preached by Gabriel, and taught by Christ. "The kingdom is to be RESTORED TO ISRAEL."—Christians never lost it, hence it cannot be restored to them. They will, however, be received into it, but to Israel it will be restored; for "the kingdom shall come to the daughter of Jerusalem." Micah iv. 8. Thus again we find the gospel of the two Testaments inseparably one. It now is, and ever has been, the gospel of the kingdom, and faith in the same, and obedience to its requirements, are, and ever have been, essential to salvation. Abraham believed it, and was justified; Jews and Greeks may be justified in the same way, and no other.

(To be Continued.)

MATERIALISM—INFIDELITY.

BRO. MARSH:—In the *Harbinger* of Jan. 22, you copy a paragraph from a Western paper, in which a correspondent of the *Christian Age* is represented as saying, that "several congregations of disciples in Northern Indiana and Southern Michigan have been utterly overthrown by the lectures of materialists in that region," and that "the new church at South Bend, Ind., has become desolated as soon as it was completed, in consequence of the creeping in of materialism and infidelity." In your note you presume the materialism and infidelity complained of, are the truths of the gospel, relative to the mortality of man, &c.; and ask for "the facts in the case." Your presumption is correct. The proclamation of eternal life through Christ ALONE, and the reign of Christ in the kingdom of Israel restored, has caused all the trouble. These truths have been faithfully presented by Bro. and Sr. Mansfield and others, at South Bend and other places in the section with cheering success. This has, without question, thrown a dark cloud over the prospects of those bodies built on the faith of the opposite dogmas. Amongst these, the Disciples, or Reformers, stand peculiarly exposed to the invasion of the truth. Having taken the Bible as their creed, with the maxim, "learn, believe and do," as a principle of action; at the same time, contending that "the Word means what it says," and urging a frank and candid investigation of every Bible doctrine, each for himself; when we come to them reading these truths the right out of the Bible, many of them will act upon the above principles—

into which they have been well instructed—instead of taking the mind of their preacher, or the "Millennial Harbinger extra," as their rule of faith. So it was at South Bend and vicinity; some of their best members heard, investigated, and heartily embraced the truth. No wonder the writer of the article in the *Christian Age* had many gloomy forebodings concerning his cause, which he calls "the cause of primitive christianity." Still the truth is not to blame for so much of what he would consider mischief, as his communication seems to say.

I have not learned that any congregation of Disciples have been overthrown by the doctrine—not even one. And the church at South Bend, which is represented as desolate, still meets, I believe, every Lord's day, and although some of its best members have embraced the truth, still I think none have withdrawn or refused to associate with the body. They may find it their duty to do so, and if so, I trust they will not shrink from it. The only trouble the church have had on account of the doctrine, has grown out of this communication in the *Christian Age*, and out of the opposition of a few hot-headed opponents.

These remarks are due from the fact that the most effectual argument of that body against the truth is, that it disturbs the peace of, and divides the church, and the communication referred to, is calculated to have much influence in the body in favor of that false position. The communication did injustice to Bro. and Sr. Mansfield, with others who proclaim the truth, as well as to the church. However, a communication correcting the first, has been forwarded to the same paper.

The meeting in Bro. Elias Dickson's neighborhood was held according to appointment. We had a good meeting. There was not a large gathering of the friends from abroad, but some were there from different quarters. The attendance of the neighborhood was good after the first day, and on Sunday our house (school house) would contain but little more than half the people.

Bro. S. A. Chaplin, Y. Higgins and myself were present as proclaimers of the Word.

The impending events of the gathering of Israel—the restoration of the land—the gathering of Gog and his host to the battle of the great day, &c., were introduced as a theme of public discourse, and furnished a topic of friendly investigation, when dispersed in groups for entertainment; involving the questions whether the curse is being, or is to be, removed from the land; and whether a preparation of the land is to be made before Israel shall be gathered.

It was agreed to invite Bro. Storrs to visit this region the coming spring or summer.

It was also agreed to hold a conference at South Bend for the purpose of pursuing the investigation of the subject of church order, which was begun at Oswego last fall. This conference is to be held at the time Bro. Storrs will be preaching at this place, if he comes west; and if not, it is to be held so as to include the first Sunday in June. Of this due notice will be given when we get word from Bro. Storrs.

The Lord enable us to use our best energies for the advancement of the cause of truth.

E. MILLER, Jr.

Middlebury, Ind., Feb. 3, 1857.

'CHRISTIAN'S ONLY HOPE'—REVIEWED.

WHILE we have much cause for gratitude to the Father of lights for granting us the knowledge of some important truths of his holy word, overlooked by many of his children—it is a lamentable fact, demanding humiliation before God, that there is so much among us to neutralize the force of our testimony for the truth.

We should beware of the devices of the adversary. One of these is to prevent us from testifying to the truth at all, on the pretext, that it is inexpedient—that it will hinder our general usefulness, or that it will be injurious to mutual love and fellowship. If unsuccessful in this attack, his effort will then be, to tempt us, so to speak and write, that this very evil shall ensue, and both truth and charity be violated.

Love and truth are perfectly harmonious. Love requires no sacrifice of truth. Truth requires no sacrifice of love. Love "rejoiceth in the truth," and truth in love. Neither approve of error, but both bear with it in some degree. It is important to understand that truth itself, as well as love, requires forbearance. This, alas, is too often forgotten, and Satan commends us for our zeal for truth, while we are violating the great truth of "forbearing one another in love," regardless of the solemn appeal, "Why dost thou judge thy brother? Or why dost thou set at naught thy brother?"—Rom. xiv. 10.

I have no desire to detract an iota of importance which really pertains to any revealed truth. I admit the value of every truth, and that it should be our earnest desire to seek for all revealed truth as for hid treasure, that we may understand and believe and practice it; and stand complete in the holy will of God.

I affirm, however, on the authority of the revealed truth itself, that this high attainment is not presented to us, as a necessary and indispensable basis, or condition of our union to Christ, or holy fellowship with one another. No, verily; the great principle on which we are commanded to receive one another is, that God and Christ have received us! See Rom. xiv. 3; xv. 7. "Him that is weak (erroneous, see 1 Cor. viii. 7) in the faith receive ye," &c. Verse 1. I do most earnestly and affectionately entreat those brethren seriously to consider this scriptural principle, who are making any thing more essential to christian character and fellowship than the Bible makes, viz., "repentance to God and faith towards our Lord Jesus Christ."

I have recently perused the little work entitled "The Christian's Only Hope," by Elder Z. Campbell. It contains, in my opinion, some important scriptural truths, respecting the divine purposes relative to the kingdom of God. I regret to find in it the error to which I have adverted.

Page 9, the author remarks, "Therefore to disbelieve that the saints of God will inherit the land that Abraham saw with his natural eyes, is to prove ourselves infidel with regard to the faith which was counted for righteousness, and that we are not in Christ, and heirs according to the promise."

Page 10, "To believe in the Messiah, and disbelieve he will take the kingdom of David, is to believe and disbelieve in God at the same time. No such faith as this will make us christians."

Page 11, "Now the children of Abraham believe the whole promise."

Page 12, "Hence it is evident that none can be the seed, or true children of God, but those who believe in the Abrahamic promise."

Page 35, "With the present popular idea of death it is impossible to exercise true christian faith."

There are other passages of similar import.—Now, in all kindness toward our brother, I affirm that these declarations are subversive of the divine principle which is the bond of union to Christ and one another. They are subversive of the revealed truth that God and Christ receive the weak, or erroneous, who are in the faith of the Lord Jesus.—Rom. xiv. xv.

If no faith can be "counted for righteousness," but that which includes a correct knowledge of all the particulars of "the whole promise" to Abraham, our brother should tremble for his own salvation. The great promise to Abraham was, that in his "seed, which is Christ," (Gal. iii. 16), all the families of the earth should be blessed. Does our brother perfectly understand and believe all that the holy scriptures reveal of the details of this most precious and glorious promise? I trust not. The word of truth reveals that the families of the earth are to be blessed with a thousand years reign of righteousness, and peace, and love. Rev. xx. Yet the faith of "a future millennium" is classed by our author, page 5, with the "filthy rags" of "the mother of harlots!" On what page of past history does he find the record of such an era of blessedness as God's prophets have foretold? When was the first resurrection of the saints to reign with Christ a thousand years on the earth? Rev. xx. 5-10. In what past time have the saints inherited the earth? Matt. v. 5. When was the mountain of the House of the Lord exalted above the hills, and all nations flowing to it? When were the glowing descriptions of the inspired writers concerning this glorious period realized by this fallen world? It appears to me far more appropriate to class an "imaginary past millennium" with the "filthy rags" of "the mother of harlots."

If, however, the author's faith on this, and every other particular, respecting the promises to Abraham, are perfectly correct, it is no justification for disobeying the command given to the strong (those who have knowledge, 1 Cor. viii.) to "bear the infirmities of the weak," Rom. xiv. 1. What an example has the forbearing Savior set before us in reference to this duty! How much ignorance and doubting did his disciples manifest. Did he therefore disown them? Because their knowledge and faith were imperfect, did he tell them that they were "not in him"? On what principle did he continue to own, and bless, and teach and pray for them? Not because they perfectly understood and believed all his words of truth; but because they believed he was the Son of God, and because they loved him, and had left all to follow him. Blessed be

God, I cannot, and will not, close my heart, or withhold the hand of christian fellowship from any such characters because they hold "the present popular idea of death," and other errors pertaining to the kingdom of God.

Such a course appears to me like rendering the "one body" of the Lord Jesus; an error of far greater magnitude than the "popular idea of death." Important as I deem a correct knowledge of the prophetic word respecting the details of the Abrahamic promise, I should think that knowledge much too dearly purchased by the renunciation of the holy and blessed principle of receiving the weak in the faith whom God and Christ have received.—This principle, however, presents no barrier to progress in knowledge. The strong may go from strength to strength, and, with the same mind which was in Jesus Christ, "bear the infirmities of the weak." It is the man whose "heart is not right in the sight of God," (not the man whose "head is not perfect,") who has no part or lot in the matter.

Beloved brethren in the Lord, let us take heed, lest Satan get an advantage over us. He cares much less about our head knowledge than he does about our heart love. He appears to understand better than some christians, that while faith and hope and love abide, the greatest of all these is love.

Yours, for truth and love,

HENRY GAW.

N. B.—It may be, that Bro. Campbell does not really intend to teach all that the quotations from his book really imply; if so, he will, I hope, qualify or retract them. He remarks of the immortal body that it will "still be flesh, blood," &c. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50.

LETTER FROM BRO. J. BLAIN.

BRO. MARSH: To encourage zeal for reform and strengthen faith in God, I will give a brief account of my visit to Edinboro, Pa., in December. And first, it is a cause of joy that a good sound church has sprung up there, mostly within the last year, under the preaching of those doctrines which some book-learned divines call heresy and infidelity.

Some of the Church have been freed from the fetters of antiquated creeds, and their love, zeal and joy have been greatly increased by clearer and juster views of God's government over a rebellious world. Some old hopes have been aroused, and by obedience found "the joys of salvation restored." But what is still better, sceptics, Universalists and careless sinners, have been brought to repentance and obtained a "good hope" of "eternal life." Next, it was soul cheering to see saints shedding tears of joy when hearing the truth they loved, and sinners listening with fixed and solemn attention.

Having been requested to spend a week or more with them, I preached ten times, and had school houses full till the weather and going became too bad to get out, but still a number attended. Some from the churches seemed convinced of the truth, and I can but hope their borders will be enlarged. Had the weather been good, we should have had a more joyful and profitable time, as the Lord is evidently in the place by his special grace and influence. I have not time to give particulars, but must name one. Another evidence was given there of the new device of Satan to keep men from seeing the true penalty of God's law. I have been learning for some time that ministers, to smooth over their horrid system, are changing their notes and representing their pagan-invented hell to be quite a comfortable place for part of its subjects. In a short public debate after my sermon, I drove a Methodist minister to fully avow this sentiment. Dr. Paley, in his celebrated system of moral philosophy, adopts this view. He says, b. i. c. 7.—"It seems most agreeable to our conceptions of justice to suppose that there are prepared for us rewards and punishments, of all possible degrees, from the most exalted happiness, down to extreme misery. . . . There must be very little to choose between the worst man who is received into heaven, and the best who is excluded. And how know we but that there may be as little to choose in their conditions?"

This view has generally been deemed too mild till of late, when some began to see that their eternal waiting doctrine is not believed, and shocks the common sense of our thinking age. One learned minister in this city told me his belief was like Dr. Paley's; while two others (one a D. D.) have said, "they would rather be damned eternally, than be blotted out of existence." And why this strange choice? Evidently because they believed that the lost will have a mixed state as on earth, where they cling to life. This looks to me very much like

Poetry.

Original.

I Know that my Redeemer Liveth.

BY MARY JANE.

I know that my Redeemer lives,
For me to intercede;
Before the Father's throne on high,
His own dear blood to plead,
The Father views the lovely face
Of his anointed one;
Grants me the visits of his grace,
In answer to his Son.

My sins, though scarlet, through his blood,
I trust are washed away;
And in his righteousness I'll stand,
Complete in the last day.
Though death may lay me in the grave,
Worms on this body feed;
Yet in my flesh I'll see my God,
In whom I have believed.

I'll rise triumphant o'er the tomb,
The victor's song to sing,
Where is thy boasted victory, grave?
And where, O death, thy sting?
Since Jesus lives, I hope to join
The bright immortal throng,
In his blest kingdom, free from sin,
Where death will ne'er be known.

Pownall, Vt.

Communications.

Geology—Dr. Boynton.

[Dr. BOYNTON has recently delivered a series of lectures on Geology, in this city. Bro. Cook has justly thought that his hypothesis is peculiarly well calculated to bring into discredit the Mosaic account of the creation of the world, and consequently produce infidelity. He therefore gave the following able review of the Dr.'s theory, which was published in the *Daily Democrat* of this city, and has now presented it for the *Harbinger*. It will strengthen the faith of some against the pernicious influence of this geological infidelity, which with other sciences, 'falsely so called,' are overthrowing the faith of many in these perilous times.]

Geology.—The recent lectures of Dr. Boynton have excited an unusual interest in the community on the subject of Geology. I beg leave to suggest a few points that seem to have passed unnoticed by the lecturer, and are doubtless unobserved by many interested inquirers. My motive is to aid inquiry, open the subject, if possible, in another aspect, and so spread truth. Truth is our object. With pleasure I acknowledge myself a benefited hearer. I love truth in every department—in nature and in revelation. Many were glad to hear Dr. B. confess the Creator of nature, and also 'the truth of the Word of God.' But still he made assertions and drew conclusions that, in the opinion of some, were neither necessary to the study and knowledge of nature, nor consistent with a rational faith in Divine Revelation. To be distinctly understood, I will state the main points.

I. The doctrine of a *Creator* was taught by the gifted lecturer. In this, all concur. This being admitted, it would seem that it should solve all difficulties relative to the geological condition of our world. The presence of an All-wise, Almighty God in Creation, presents to our mind a *cause* adequate to all existing created effects. Of course, the progressive processes in creating this earth were, as Dr. B. admitted, entirely dependent on his own will, as to time.

II. The grand question that seemed to lie between the lecturer and the prevalent faith, founded on Genesis, ch. I, relates to the rapidity, or duration of the creative processes.

III. Having heard with attention and interest, my conviction is, that Dr. B. himself states facts and lays down premises that nullify his conclusion. It seems an absolute 'non sequitur.' So far as this is so, his conclusion is groundless, and consequently dangerous.

Mark the premises! There was an Almighty First Cause in Creation, competent to speak, and so exert his powers as to secure invariably the designed effect. 'As it is written, He spake, and it was done.' Consequently the Doctor's conclusion, that there must needs have been an unbounded and almost infinite series of ages in forming the earth's strata, is absolutely needless. Surely there can be no rationality in as-

suming periods or ages that are *not* needed by the Divine Architect, in relation to the result contemplated.

Thus, he confesses a *Creator*. He confessed the Creator's competence to create at once, 'according to the good pleasure of his will.' This being premised, the conclusion, that the natural forces of laws around us were left as directed by God Almighty, to act and re-act, for millions and millions of years, in forming the crust of our earth, is erroneous. Because these laws and chemical forces have been acting ever since the age of Adam without producing any new race of animals. Aside from the Creator's will, therefore, they might exist and operate eternally, without effecting any such creations or results. Thus we are thrown off from all dependence on second causes, and on to the one All-sufficient First Cause. He is above time, as we understand it, and not dependent on it; because he caused time. He is not subject to law; for He originated nature and the law that now governs it.

The grand point may be expressed in the form following. The laws of nature have operated under Divine supervision for something like 6000 years, without producing even a new porpoise, or any such race of animated beings.

Geology itself is compelled to consent to the presence of a Creator who is above law, the author of law and of all created things, at their origin!

Therefore, the conclusion that the laws of nature operated through untold ages, in producing the creations of which Geology treats, is as irrational, as it is derogatory, to the Creator.

Again, Dr. Boynton described the laws and processes for combining materials and making granite, limestone and other rocks.

This combination of rocky material and the processes of connecting and hardening it into rock, by Geologists, does not require his assumed lapse of 'ages.'

Therefore, it seems presumptuous to assume or assert any such unknown ages, in order that the Eternal God may reach such a result in his creations!

Surely if a Geologist in his circumscribed sphere can actually produce rock that cannot be distinguished from that formed in nature's laboratory—if he can by law, and in a day produce rock in quantities commensurate with his capacities and powers, then the conclusion is as clear as the noon-day sun, that 'the Creator' of all things could elaborate, in his rocky laboratory, the rocky strata of earth; and do it, too, by law, as quickly as a Geologist! Thus the Doctor's own premises and facts annul his argumentations, and confound his main conclusions. I would gladly understand all geological facts; but I never can consent to such a needless use of facts as must tend to derogate the claims of Deity, as Creator, to the homage of mankind.

IV. We have 'notes' of the creative processes. The lecturer pleasantly spoke of his desire to have been present at Creation, and to 'have taken notes.' In Holy Scripture we have 'notes' sanctioned by the Creator. If these 'notes' are unsatisfactory, yet they are such as Jehovah himself has dictated. Therefore they are so much more reliable as their All-wise Author is less liable to mistake than man.

Well, as in these 'notes' of the mighty, world-wide power we find no notice of the unbounded ages assumed and spoken of in the recent lectures—as in the laws of matter there is no natural impediment to the elaboration of real granite and earthly strata in the Chemist's laboratory with a brief day, then there can be no real necessity for altering or adding to the 'notes' of Creation, nor for discrediting the capacity of the Creator to act according to his own creative processes.

V. The actings of Creative Power in fashioning this world for the habitation of man, must have been, from the nature of the case, very different from the mutual action of the mechanical and natural laws of matter, after creation had been completed! Because 'He made' the matter. He originated its law. But against the necessary reason—against the fact that the

Divine Administration of these natural laws through all the ages that have elapsed since the age of Eden-innocence,—has failed to produce one new race of animals, Dr. B. habitually argued as if the contrary were true! If I understood him, he argued as if the Creator, in his actings in forming the matter and subjecting it to invariable and ever-acting laws, was himself so bound by them that He, at least, did operate subject to such laws as in after ages have bound his *creature*, the Geologist! The idea fairly applied, not only seems to deny the 'notes' of Inspiration, but goes far towards ignoring the *Creator*. The idea confines the Creator in creating to a law, in common with his creature, that 'lives and moves and has his being' in subjection to law. God in giving law was not subject like those 'made under law.'

VI. Dr. Boynton's language as to the silence of the Hebrew text on the subject of our received Chronology, was doubtless an inadvertence, or 'lapses lingua.' He was understood to say that the Hebrews had no figures and gave no note of such Chronology. But the fact is, that the received Chronology arranged by Usher has for its *sole basis* the periods embodied in the text of our Hebrew Scriptures. They begin with the Creator's crowning work, in the creation of man, and form an *essential* element of inspired Revelation. According to this authoritative evidence, there was a 'first day' and a first successive seven days, the basis of all succeeding days and weeks and years. Thus there was a proper 'Genesis'—a begetting or time of creating of all existing things. There is in Divine Inspiration a first year, and the length of the life of Adam, 930 years; and also an unbroken record of Patriarchal ages through the lapse of thousands of years! Hence the origin of our Chronology is in the Hebrew Scriptures. More or less, believed or denied, it is *there*.

The Doctor's reference to 'the Hebrew participle,' Ex. xx. 11, was as utterly at fault as was his reference to Chronology; only in this case there is no such thing there as the participle spoken of. The words are, 'In six days the Lord made heaven and earth, the sea, and all that which is in them.' The reader's mind supplies the substantive verb, and the idiom of the Hebrew justifies it. The awkward attempt at an adjustment of the record of the six days of creation to the Doctor's theory, must pass unnoticed.

The subject is one of public interest. I have spoken plainly and directly to avoid prolixity, and to be understood. It is christian to be candid; and I am also conscious of feeling kindly toward the lecturer who has now completed his course, with such unusual acceptance to his audience. But as 'the foundation of God standeth sure'—as the believer's faith is confirmed by the Doctor's labors, I have ventured to give the reason, this brief public expression.

'By faith we understand that the worlds were framed, (not by natural laws, but,) by the word of God;' so that things which are seen were *not* made of things which do appear!! By believing Divine Revelation on this subject, we give God the credit of veracity and integrity in his Revelation. We allow that the great First Cause accomplished Creation and gave it law, as a *cause*, without the intervention of needless ages to impede or prolong the processes.

By the Creator the creation was called into existence and order. By the Lawgiver its laws are established. Facts forbid that we, 'who are of yesterday,' should infer a theory which binds the Lawgiver 'in the beginning' and at the origin of all law, as it binds us. The Creator in creating gave birth to nature and all its forces.—'By faith' in his Revelation 'we understand' this. J. B. C.

☞ Lima is the topmost city of the earth, it being situated thirteen thousand seven hundred and twenty feet above the sea.

☞ The weather in the south of Europe is remarkably mild. Every thing that can bloom is in blossom.

CRUCIFIED WITH CHRIST.—To be crucified, to be one with Christ, you must expect pain.—It will hurt; if you do not choose to be hurt, you do not choose to be crucified. They that are Christ's are crucified to the world, and the world crucified to them. It is a solemn declaration.—Be assured, your comfort will be in accordance with your crucifixion. No man truly lives, till he is dead to sin. Come poverty, come afflictions, come reproach—come what will, we will take you all with resignation. Come sickness, come bereavements, come trials, we will take you as nails and hammers to nail ourselves to the cross of Christ, that we may live.—*Am. Messenger*.

ECCELESIOLOGY.—The insane reverence for the brick and mortar of churches, the most outside of all the outward elements of Christianity, which distinguishes the Puseyites, receives a significant rebuke in an historical fact adduced in the late *Princeton Review*. It says 'the first instance recorded of the Christians assembling in what would now be called a church, is about A. D. 229. So little has the whole matter of Ecclesiology and church finery to do with the true power and majesty of Christianity. In the purely spiritual form of church extension, she had almost overspread the world, and won to Christ all its centers and citadels of influence and civilization, before a solitary church edifice had been erected on the face of the earth.'

TOLERATION.—How absurd, mean, and wicked is the spirit of intolerance on account of a difference of religious opinions! Christ says, 'by their fruits ye shall know them;' but the bigot practically says, not so; but by their opinions ye shall know them; I am right, and every one not thinking as I do is wrong. This is the wisdom from beneath, (James iii. 14-16,) and is the spirit of the devil.

Almost universally, those brought up, or educated pagans, are pagans; so of the Mahometans, Catholics, &c., and doubtless the greater part are sincere in their belief. Why then persecute them? as that only binds them more strongly to their errors: kindness and the spirit of meekness alone will reclaim from error.—Hard words and ill-usage, never yet, nor never will reclaim a poor wanderer; but kindness has rescued thousands of the most hopeless cases.

Intolerance always has a weak head and a bad heart. Sir Isaac Newton, the prince of philosophers, was remarkably tolerant, meek, humble, and patient: When his little dog, named Diamond, overset a lamp, and had his productions of years of labor destroyed, he in a mild tone exclaimed, 'Oh, Diamond, thou little knowest the mischief thou hast done!'

DECEIT.—It is a great calamity to the world, that deceit so much abounds; it is especially dishonorable to the church, that so many of her members act like hypocrites. Let us beware of a sin so dark in its character, and so dreadful in its results; a sin which provokes the wrath of Heaven, and which even the Turks despise. A large body of infidels having on a certain occasion professed to Mahomet the Second, their readiness to embrace his creed, he asked their motive, and obliging them to confess that it was to be rid of taxation, dismissed them unreceived, with the wise reply, 'that he that preferred sterling metal in his coffers to false professors in his church.'

☞ Temperance puts wood on the fire, flour in the barrel, meat in the tub, vigor in the body, intelligence in the brain; it diffuses happiness and prosperity, gives health to enjoy the plenty which surrounds us and a grateful heart towards the God of all these blessings.

☞ The Egyptians drowned all the male children of the Israelites; and they were plagued by the Almighty in the death of all their first-born, and were themselves drowned in the Dead Sea.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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Poetry.

Original.

The Cry of God's Elect.

BY DAVID PLUM.

"And shall not God avenge his own elect, which cry day and night unto him?"

O Lord, thy promise verify,
And execute thy sovereign will;
Attend thy peoples' earnest cry,
Their earnest, longing hope, fulfil.

Avenge their wrongs, their rights maintain;
Long has th' oppressor trod them down:
Usurp! their place, their persons slain,
And bid defiance to thy frown.

Hast thou not promised ne'er to rest,
Till judgment in the earth be done?
Hast thou not, by thy high behest,
Made sure the kingdom of thy Son?

Then let 'the Christ' in every place,
His dread omnipotence declare;
And all the works of hell efface
From earth, and sway his scepter there.

So shall the saints proclaim their King,
And all usurpers shall disown;
And every tuneful voice shall sing
The honors of Messiah's throne.

His triumph then shall be complete,
'All knees shall bow, all tongues confess';
The proud shall fall beneath his feet,
'The meek the boundless earth possess.'

Hail! glorious day! thrice welcome here,
Thy swift approach bright signs portend;
Hail! to the grand Sabbath year
Which, once begun, shall never end.

New York City, N. Y.

Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

THIS introduces our second question—What is the religious and moral character of the British Empire? A nation must be viewed as one great whole, without regard to distance of time or change of the individuals of which it is composed; as it is the same river that flows from one source, and runs in the same channel, although every moment there is a succession of a new body of waters. Thus the Lord often addresses the Jewish people, as if they were still the same persons who existed in the days of their fathers, although generation after generation before them had passed away. 'Even from the days of your fathers, ye are gone away from mine ordinances.' To the same purpose, the whole of God's forbearance, and of the continuance of a dispensation of mercy, with a wicked nation, when filling up the measure of its iniquity, is called one day; because the nation is viewed as one body politic, without regard to succession. 'All the day long have I stretched out my hands to a disobedient and gainsaying people.' Thus our Lord informs the Pharisees, that by rejecting the gospel, and persecuting his apostles, they would fill up the measure of their fathers' iniquity, and bring upon themselves all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias. The question, therefore, obtrudes upon us with much clamor. Is there, then, virtue sufficient in Great Britain to conciliate the favor of God, and to turn aside the vials of his wrath?

In forming an answer to this inquiry, let us now consider, with deep attention, our awful indifference to the waste of human life, and our

torpid insensibility to the value of precious souls. We hear heavy complaints of the appalling magnitude of the national debt, and the enormous increase of the system of taxation, now pressing on the vitals of all orders of the community, and under which the whole empire groans. We are told in loud murmurs, that if the population of the three kingdoms amounts to twenty five millions, according to the last census, twenty millions of our fellow subjects are sinking, under the pressure of the times, into bankruptcy, poverty and ruin. We hear the complaints of landlords and farmers, of manufacturers and laborers, of shipowners and merchants, of shopkeepers and retailers of every description. We hear loud and bitter complaints of inadequate wages, pinching want, and, in some districts, of absolute starvation. We hear complaints of burnings, of insurrections, and symptoms of revolution and anarchy. Complaints, loud and deep, are heard throughout the higher, the middling, and the lower classes, from one side of the empire to the other. But who complains of the oceans of blood shed in the late Papal struggle? Who complains of the multitudes of human victims sacrificed on the altars of Papal despotism? Who lays to heart the millions of souls which we have sent, by the edge of the sword, in their impenitence and guilt, into an eternal world? Not one in a million.—Where, then, is our Christianity? Where is our humanity? Is such fearful recklessness of the waste of human life,—such infidel insensibility to the worth of immortal souls, likely to conciliate the favor of the God of heaven, and to shield us from his threatened vengeance? Is there no ground here for apprehension as to the fate of the empire? Is there no just cause for national repentance and humiliation?

Let us now turn aside and contemplate the character of our colonial system. I shall say nothing of the slave trade; of the cruelty and palpable injustice of tearing away our unoffending fellow-creatures, who have done us no harm, of loading them with fetters of iron, and transporting them, with their posterity, for ever into perpetual bondage; I shall say nothing of the horrors of the middle passage, the bare recital of which has so often made our hearts to faint, our bones to shake, and the hairs of our flesh to stand; I shall say nothing of the inhumanity of exposing human beings to sale, like cattle, at a public market; of separating husbands from their wives, and wives from their husbands, and parents from their children, and children from their parents; rending and torturing the fibres of the heart, heedless of the piteous cries and wailings of the unhappy sufferers; nor shall I say one word of the cruelties that have been inflicted, and are still being inflicted on the poor negroes on some of our plantations; because we hope that these things are in a state of advancing amelioration.* But we must not forget, that Africa has a heavy account to settle with Great Britain, at the bar of eternal justice. We must not forget, that the blood of Africa is crying from her burning sands to heaven, for vengeance against all the nations of Europe, especially the Papal nations, and also against the western and southern continents of America.—Let us place this matter in a proper light. Suppose a banditti were to break into a house, mur-

*This was written before the abolition of slavery in the British Colonies.—EDITOR.

der some of the inhabitants, steal away the rest, together with the cash, the plate, and all the household property: would they not be guilty of felony and murder? Suppose this property to be sold, are not those who purchase it, knowing it to have been thus acquired, guilty of felony, and murder likewise, in the eye of Eternal justice, as accessories after the fact? Suppose this property should pass through ten generations who knew it to have been so acquired; would not the original guilt, in some degree, go along with it? Suppose a government, by its laws and charters, were to sanction this mode of acquiring and transferring property; would not that government be deeply involved in the guilt of felony and murder? Nay, more, suppose a whole nation to reap and feed upon the fruits of property thus acquired, and knowing it to have been thus acquired,—would not the whole nation in some degree, be implicated in the original guilt? Who then can lay his hand upon his heart and say, I am innocent? Alas! this blood-guiltiness has struck its roots down to the vitals of the social system, extended its cancerous ramifications, and spread its poisonous virus, through the whole empire. We have heard much, of late years, of the necessity, in strict justice, of making compensation to the planters, before they are stripped of their colonial property, by the emancipation of the slaves, even if their present state of civilization were such as to qualify them for the enjoyment of civil liberty, with safety to themselves, and advantage to the empire; and certainly, as we are all involved, the planters ought not to be the only sufferers; the whole nation is called upon to bring forth fruits meet for repentance, but compensation is especially due to injured Africa; an object which the late Mr. Pitt had much at heart, and which he often pressed, with great energy and pathos, upon the attention of the British Parliament.

The first step which ought to be taken, is the proclamation of a general fast, enjoining the whole empire, like Nineveh, to put on sack cloth, and humble herself before Almighty God; and then to proceed to an equitable adjustment, that there may be, at least, a lengthening out of the tranquility. But we form a very contracted view of the iniquity of our colonial system, if we confine our attention to the West Indies; though there, perhaps, it exists in its most appalling forms, unless indeed we except the Mauritius. The colonial system of Great Britain extends over the whole globe; consisting of numberless larger or lesser colonies, stations, or points of observation; the connection between each of which is maintained by our naval superiority, and from each of which Great Britain can extend her arm, to check any inroads upon her commerce.

These colonies, stations, &c., were originally founded in conquest, i. e. murder, plunder, and slavery; and these are the bases on which the pillars of the commercial prosperity of the empire is founded. When God, therefore, maketh inquisition for blood, is there no reason to apprehend that these colonial pillars, resting on such foundations, will totter to their ruin, and that all the glory of the empire will fall with them? Is not this an additional cause for national contrition and humiliation?

I must now fix your attention on the British possessions in the East Indies, consisting of an

immense territory, and a population of one hundred millions of souls—more than one-tenth of the population of the whole world; all entombed in the lurid gloom of superstition and idolatry,—of superstition, the most obscene and abominable,—of idolatry, the most sanguinary and brutal, that perhaps ever existed, in any nation, either in ancient or modern times. Here a scene opens, on our view, of the most melancholy character, and calculated to excite the most fearful apprehensions for the safety of the empire, independently of every other consideration. The missionaries of Serampore, the Moravian missionaries, Church of England missionaries, Roman Catholic missionaries, travellers, officers of the army, intelligent men of professions, and of all nations, who have resided in India, have given it as their unanimous opinion, that Great Britain has more reason to fear the ruin to her empire from this source of her wealth, than from any other cause whatsoever. Many a dark tale is told, and so well authenticated, every word of which has often harrowed up the soul, in the history of our first conquests, and the establishment of our dominion in that part of the world. But let us draw a veil over these enormities, as well as over the disgusting obscenities of Indian idolatry, not fit even to be mentioned in such an assembly as this; and consider only the multitude of human victims, which are annually sacrificed upon its blood-stained altars; the countenance and protection which the British government affords to that horrid superstition; and the revenue which the British government actually receives, in return for that countenance and protection.

It is well known that there are many idolatrous temples, within the territories of the East India Company, to which annual pilgrimages are made by the infatuated idolators, under the absurd notion of meriting eternal happiness thereby; and that during each of which, there is an immense sacrifice of human life. But there are four, in particular, from which the British government derives a considerable revenue, by means of a tax imposed upon the pilgrims, for permission to enter within the precincts of their temples, and to approach the shrines of their savage deities. These are Gya, Allahabad, Tripety, and Juggernaut, which last signifies the lord of the world; and is justly styled, by Dr. Buchanan, 'The Great Moloch of the East.' 'It is difficult,' says Mr. Ward, 'to bring the mind to contemplate scenes of horror, which surpass all that has ever been perpetrated, in the name of religion, by all the savage nations put together.' Besides the self-tortures inflicted by the devotees of this absurd superstition, for as they suppose, the expiation of their sins,—on besides the human victims secretly immolated their guilty altars,—and besides the numbers who throw themselves annually under the ponderous wheels of the idol's chariot, and are crushed to death, as he is slowly dragged over them, amidst the triumphant shouts of countless myriads;—passing by all these things, we may form some conception of the prodigious waste of life on these occasions, from the following statements of Dr. Carey:—'Idolatry,' says that venerable missionary, 'destroys far more than the sword, yet in a way that is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from various diseases, caught by lying out in the open air,

and want of accommodation, is incredible. A Juggernaut, to which twelve or thirteen pilgrimages are made every year, it is calculated that the number who go thither is, on some occasions, six hundred thousand persons, and scarcely ever less than one hundred thousand.—I suppose, at the lowest calculation, that in the year, one million two hundred thousand persons attend. Now, if only one in ten died, the mortality caused by this one idol alone, would be one hundred and twenty thousand in a year; but some are of opinion that not more than one in ten survive, and return home again to their families.

The following is a condensed account of the statements of men of the most inflexible veracity, and who had the best possible opportunities of obtaining the most extensive information, and forming the most accurate judgment, and, indeed, who were eye-witnesses of the facts which they relate. Such men, for example, as Ward, Carey, Dubois, Sonnerat, Cordimer, Buchanan, Harrington, Hamilton, Sterling, Colonel Phipps, and others, whose testimony is unquestioned. When the wretched pilgrims, after having traveled many hundreds, and some of them thousands of miles, even from the remotest parts of the empire, on foot, beneath a burning sun, come within fifty miles of Juggernaut, the mortality multiplies at every step; and when they reach within three miles of the temple, such is the immense waste of life, that the roads, and the fields on both sides of the roads, are covered with the dying and the dead, absolutely worn out by fatigue, and want, and various diseases; and upon their return from the den of superstition, the mortality seems still to increase seven-fold, the dying wretches firmly believing that they have merited a place in Paradise by their pilgrimages. Not far from the gates of the temple, there lies a plot of ground, called by the English 'Golgotha,' which exhibits a scene too shocking and disgusting for humanity to behold and contemplate. There, multitudes of the dying, and the dead, and the bones of former victims, yet unburied, are mingled together, in horrible confusion; while vultures, dogs, and jackals, are looking on with what Dr. Buchanan calls, a dreadful tameness, or feeding on the dead, and even the dying, before life is entirely extinct.

The product of the tax thus collected, and even often wrung from the very last means of subsistence, is applied, in different portions, to the following purposes:—the repairing of the temple, and its unhallowed precincts; the clothing and adorning of the idols; the support of the priests, and the servants of the temple, among whom were a prodigious number of female prostitutes; the ornamenting of the car of Juggernaut, with English cloth, of divers colors, at the annual expense of £200, furnished by the British government; while a considerable proportion is assigned to what are called the pilgrim hunters,—a large body of emissaries, more numerous than all the Christian missionaries in the world, who are employed by the priests, and dispersed over the whole empire, to persuade the deluded natives, by various arguments, especially by the assurance of eternal bliss, to undertake the pilgrimage, and who receive the remuneration of their labors from the British government, at so much per head, which is, consequently, more or less, according to the number of pilgrims whom they send before them, or who follow in their train; and the surplus of the tax thus collected, goes directly into the hands of the British government. 'This, surely, is a question in which,' says Dr. Buchanan, 'the honor of our nation, and we may add, the destiny of our empire, is involved.' At Juggernaut, the pilgrim hunters receive a premium for every pilgrim brought into the town; and five thousand a year is paid to the native officers of the temple, out of the proceeds of the pilgrim-tax. Idolatry is thus regulated, supported, and aggrandized by the British government. The Rev. Mr. Peggs, late of Orissa, a missionary, now in this country, says, 'A friend in Orissa writes me as follows:—From a

conversation with a long resident of Pooree, I ascertained that, within his knowledge, the population has more than doubled; and he said the reason was, that under our administration, Juggernaut had become popular, and so more people had taken up their residence there. He added, 'as our credit sounded through the four quarters, for protecting Juggernaut, it would be a pity now to destroy all his glory, by leaving him to himself.' This fact speaks volumes, and needs no comment.

This infamous tax, be it remembered is collected, with great formality and rigour, by British officers, clothed in the insignia of their office, and under a guard of British soldiers.—Thus the whole brutal and infernal system of Indian idolatry is under the visible countenance and protection of the British government, which very naturally confirms the natives in their dreadful superstitions. To the admonitions of our Missionaries they reply, What you say is false; Juggernaut must be the true God, because the British believe in him; his worship must be the true worship, because it is regulated, supported, and promoted, by the British government; or why do they impose the tax, collect the revenue, repair the temple, support the priests and servants of the temple, adorn the car of Juggernaut, remunerate the labors of the pilgrim hunters, who send myriads to the festivals, who otherwise would never think of leaving their homes, and appropriate the surplus of the impost to the purposes of government? Still they complain of the severity of the tax, and the rigor of the tax gatherers. You would have felt your heart moved, to hear, says an excellent missionary, resident in India, giving an account of the Rutt festival in 1825,—you would have felt your heart moved, to hear, as I did, the natives say, Your preaching is false; for, if your Savior, and your religion, are thus merciful, as you tell us, why, then, do you take away the money of the poor, and suffer them to perish with starvation? The surplus of this tax, collected from only the four temples, which I have mentioned, which went into the possession of the British government, after discharging all other expenses, in the last fifteen years, amounted to upwards of one million sterling. All these facts, and many others, not less enormous, were stated, and proved by an accumulation of testimony, which could not be questioned, before a general meeting of East India proprietors, in December last, in a speech by John Poynder, Esq., for the purpose of recommending and supporting, one would think, a very harmless motion; merely that the government should abolish the tax, renounce all participation in this detestable superstition, and leave idolatry to stand or fall by its own merits, since British connection only increases its injurious celebrity; all that the motion required, was to regard the language of Scripture, Touch not, taste not, handle not,—let them alone; and strange to say, in this country—in the Metropolis of the British empire—in Leadenhall street, this motion was negatived, by a considerable majority. Is there no ground here for fearful apprehension? Is not idolatry branded in Scripture with the peculiar curse of a holy and a righteous God? Is it not reprobated, anathematized, and condemned, in every part of his holy word? Is it not constantly mentioned, not only as a cause, but as a principle cause, of the desolations of nations and empires? Whence the plagues of Egypt, the excision of the nations of Canaan, the judgments inflicted on the ancient Israelites, the dens of Babylon, the pools of Nineveh, and the overthrow of the idolatrous nations of antiquity? And was there ever in any nation, or in any empire, a system of idolatry more detestable, more criminal, more offensive to the God of nations, than that which is under the visible countenance and protection of the British government in this immense part of her empire? Of my country, may God have mercy upon thee in the day of his fierce anger! Is not this an additional cause for national humiliation and the putting on of sackcloth?

We cannot conclude without reminding those who sigh and cry for the abominations that are done in the land, that all the great and stupen-

dous concerns of nations, as well as the affairs of individuals, are under the mediatorial government of their beloved Redeemer, as the administrator of Providence.

All events are arranged, adjusted, controlled and overruled by his unerring wisdom; so as to usher in that blessed day when his glory shall cover the whole earth, and the prayers of David, his illustrious ancestor, shall be answered. All this was beautifully represented in the vision, with which the prophet Ezekiel was favored, of the glory of the Lord, by the river Kebar.—In this vision, the prophet beheld a vast and complicated machine,—a symbol of the universe,—consisting of larger and smaller wheels, acting with various degrees of mechanical powers: wheels revolving in the middle of wheels; driven straight forward, by the impulse of a living spirit residing in the midst of them; full of eyes, within and round about; and all moving in the most perfect order, under the direction of the Son of Man, whose head is encompassed with the rainbow, and whose glory beams through every part, and encircles the whole of the vast machinery. Here we have a sublime description of the mystery of Providence—wheels revolving in the middle of wheels, deep, complicated, and inscrutable; of the universal inspection of Providence—full of eyes within, and round about; of the resistless operations of Providence—moving straight forward, without turning to the right hand or to the left, to one grand and final consummation; the majesty of the Son of Man, as the administrator of Providence, sitting on his azure throne, and conducting every revolution of the larger and the smaller wheels, with the most consummate harmony; the suberviency of all the revolutions of Providence to the salvation of the church; his head is encompassed with the rainbow; and, lastly, the ultimate end of all Providential operations, which are illumined with the glory of the Lord, beaming through every part and encircling the whole, for the entire exhibition is called the likeness of the glory of Jehovah. It is impossible to conceive a more beautiful or more sublime representation of the harmony of Divine Providence, or one better adapted to administer consolation to the weeping captives in Babylon, for whom it was primarily intended, or to British Christians at this momentous crisis. It is but a small part of this machine that we can see at present; the hand that moves it is invisible; we perceive not the dependence of one part upon another, and can form a very inadequate conception of the grand result; we are like an insect placed upon one of the lesser cogs of the smaller wheels; we hear the noise of a great system of action going on, we catch a transient glimpse of the glory around us, and the next moment we are crushed forever.—Observe that this machine is already constructed; the wheels are all in action; the business of the nation, of the church, and the world is going forward; and glorious will be the final issue, beyond what the eye hath ever seen, the ear hath ever heard, or hath entered into the heart of man or angels to conceive.

(To be Continued.)

Communications.

The Signs of Christ's Coming, and the End of the World or Age.

BY J. B. FRISBIE.

'AND when ye shall see Jerusalem compassed with [Roman] armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein. For these be the days of vengeance, that all things which are written may be fulfilled—for there shall be great distress in the land [of Judea] and wrath upon this people [the Jews].—And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be ful-

filled.' Luke xxi. 20-24.

'Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' Rom. xi. 25.

This will be, 'When he shall have accomplished to scatter the power of the holy people [the Jews] all these things shall be finished.'—Dan. xii. 7.

'And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest.' Deut. xxviii. 64-66; Levit. xxvi. 33-39; Ezek. v. 12, 13.

'And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them. . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them. . . . They shall no more be pulled up,' &c. Amos ix. 9, 14, 15.

'IMMEDIATELY after the tribulation of THOSE DAYS.' Matt. xxiv. 29. Tribulation of what days? Let Luke answer. 'For these be the days of VENGANCE, that all things which are written [we have referred] may be fulfilled,' . . . 'wrath upon this people,' [the Jews] while their captivity continues, and Jerusalem is trodden down by Gentile power, which still continues. Then, after this, shall the sun be darkened, &c. These signs are all to take place in the day of the Lord, which has not yet commenced. For we read in Isa. xiii. 9-13: 'Behold the DAY of the Lord cometh, both with wrath and fierce anger to lay the land desolate: and he shall destroy the sinner thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his goings forth, and the moon shall not cause her light to shine. And I will punish the world [not old Babylon now] for their evil, and the wicked for their iniquity. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.'—Amos v. 18, 20; vii. 9, 'Darken the earth'; not 'New England' or 'northern States' only, as was the case in 1780. We never did make ourselves believe that, the abomination of desolation, (Matt. xxiv. 15,) which Luke (xxi. 20) interprets to have been Jerusalem compassed with armies, was the setting up of Popery in 538; or that the darkening of the sun in New England, A. D. 1780, was the sign of Christ's coming, any more than several other dark days before that.

Please read an extract from the famous Noah Webster's Elements of Useful Knowledge, vol. i. p. 182, printed 1810, over forty years ago.—The correctness can be relied on from such a source as that.

'DAYS OF UNUSUAL DARKNESS.—Historians have mentioned many instances of extreme darkness in the day time, and in some cases, this obscurity has lasted several days. Instances happened in Europe, in the years 252, 746, and 775. The first instance mentioned in our annals, was on the 21st of October, 1716,—the second, on the 9th of August, 1732. A similar obscurity happened in Canada and on the Lakes, on the 19th of October, 1762; and on THREE different days in October, 1785. On the 19th of May, 1780, a memorable darkness was spread over all the northern States. The obscurity was occasioned by a thick vapor or cloud, tinged with a yellow color, or faint red, and a thin coat of dust was deposited on white substances. In these instances, the obscurity was so great as to render candles or lamps necessary at noon day. The darkness in Canada was followed by squalls of wind, severe thunder—and, in one instance, by a meteor or fire ball. So ignorant were most people of this phenomenon, that many were exceedingly frightened, although it had occurred three times within the period of sixty-five years.' As to the darkening of the moon, it goes with the sun. But as far as the falling of the meteors, Nov. 13, 1833, this might fit Rev. vi. 13, if this does not take place in the great day of his wrath, (verse 17,) which has not yet taken place, as we

can see by continuing to read Luke xxi. 25.—Remember that it is to be immediately after the Jewish captivity and dispersion is ended. The signs are to appear in the sun, moon and stars, at this time, when, 'upon the earth' 'distress of [Gentile] nations [begins] with perplexity; the sea and the waves roaring.'

Verse 26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.'

Verse 27. 'AND THEN shall they see the Son of man coming in a cloud, with power and great glory.'

(Matt. xxiv. 30, 31) continues, 'Then shall all the tribes of the earth mourn' [not rejoice] when Christ comes. For he comes right after these frightful signs, in the midst of Gentile national calamities and trouble, and sends his angels with a great sound of a trumpet (1 Cor. xv. 52; Dan. xii. 1, 2, 13; 1 Thess. iv. 16; Luke xxi. 28,) TO RAISE THE DEAD. 'And they shall gather together his elect from the four winds, from one end of the heaven to the other.'

2 Thess. ii. 1. 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.'

Luke xxi. 31 continues, 'So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'

This shows the signs, distress of Gentile nations, coming of Christ, resurrection of the dead. When all these things shall come to pass, know that the kingdom of God is nigh at hand, or 'even at the door.' Matt. xxiv. 33.

Verse 32. This generation [that see all these things, verses 26-31.] This looks as if the kingdom is to be set up on the earth when Christ comes, and not a thousand years after. Also, Dan. ii. 44. Brethren I believe the beginning of these things is very near, and that each one should 'take heed' to himself, according to the Savior's injunction, Luke xxi. 34-36.—'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.'

'Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Matt. xxiv. 46-51.'

And as it was in the days of Noah and Lot, they eat, they drank, they bought, they sold, they planted, they builded. Even thus shall it be in the day when the Son of man is revealed.

Chelsea, Mich., Feb., 1833.

Spiritual Rappings.

BRO. MARSH:—I observe the subject of Mesmerism in connection with Electricity, is claiming considerable attention. From several papers I learn that electricity combined with the will is the agent employed in tipping tables and moving furniture; that is, as is supposed by many. Now I should be as willing that the truth on this subject should be known as on any other subject, whether it meets my views or not; but I have yet to learn the first evidence that electricity is in any way concerned in these mysteries from first to last. The experiments of Mesmer were carefully examined by a scientific committee chosen for the purpose, and they reported no evidence of the presence of electricity or magnetism. From that day to this, some have decided that with the most delicate instruments neither can be detected, while others assert that electricity is the motive power. Now I should be glad to know, in table-tippings, &c., a delicate gold leaf electrometer is in the least affected. According to my own experience it would not in my own hands, and I cannot believe that my own will is the reason why it is not.

Now we are told that the agent is electricity in some way coupled with will, on nervous energy. But how does the mere invention—of

these terms explain the phenomena? What are we to understand by any kind of union of electricity and will?

Take for instance the piece you cut from the New York Tribune. The writer says—'We then tried spelling with the alphabet, and with success. One of the young ladies conjecturing that in this too, her will might have some influence, without mentioning her design, willed the word "mother" should be spelled by the knocks. It was done.'

Now it appears to me that one of two positions must be taken, or the electrical theory abandoned. And that is,—electricity controls the will, or the will controls electricity. And if electricity controls the will now, it always has, and we are not free agents, or accountable to our Maker. But if the will controls electricity, this is not a free agent, or an agent that is subject to the laws of nature. The correspondent of the Tribune boldly asserts that a table moved in a certain direction by the will of a person who was directed to will it that way. Such also seems to be the substance of a report of experiments lately made at Hartford. And such is getting to be the opinion of many.

I think it an easy matter to show that the human structure is wholly incapable of giving the electrical energy without the use of artificial apparatus. There are some fishes that have that power, but nature has furnished them with an apparatus expressly for that purpose. Again, the shock given by these fishes sensibly effects the electrometer, and otherwise obeys the laws that govern that agent under other circumstances. But here a company sit around a table; lay on their hands, the table tips, or moves about, and they say it is under the influence of electricity, which again is under the control of the will of some person or persons. But where is the proof of all this? It cannot be obtained by any of the usual tests of the presence of electricity.—Would it not explain the phenomenon just as well to say that sitting round a table and lying on the hands put the table under the influence of Jupiter? And would not sober philosophy say that Jupiter may as well be controlled by the human will as electricity. But in these experiments, electricity is not the only agent that is made to bow to the will of man. Gravitation, which has hitherto held the mighty planets in their orbits, is now made to submit tamely to the will of some pert young Miss, who has no perhaps learned the art of self-control. Surely, Bro. Marsh, this is an age of wonder. But the greatest wonder is, why people will suffer themselves to be so deceived.

Many are flattering themselves that the tipplings are to furnish us with a key to unlock the whole mystery. But the fact is, the key is a greater mystery than what there is under the lock. For when the mystery is solved by the aid of electricity and will, we involve ourselves in another and much greater, that is, to know how it happens that electricity and gravitation are controlled by the will. And if they are not controlled by the will, how does electricity control the phenomenon? I hope your readers will not be too hasty in making up their minds on this subject.

The great aim of many of the performers in these mysteries has been to establish the thing as a science. But any one can see, it cannot be done without dragging into it some of the laws or agents of nature. Hence these pretensions. But every attempt to establish it as a science, is in the end calculated to popularize the evil. If the public can be persuaded to call it a science, it is in vain to expect they will not receive the most popular doctrine taught by, or through the circle disclosures, and that is almost every thing but truth.

I would earnestly submit these few remarks to the consideration of the candid. Let us not be deceived by the use of terms. The thing must be explained, if a science, by known principles, not by the use of artificial terms. And what, I ask, is more unintelligible than the will of a mortal, coupled, combined, or associated with the laws of nature, or any of her agents.—

Would it not be just as rational to talk about the human will being wedded to the mind, the tides, to light or heat, or the revolution of the earth in her orbit, as to talk about its being coupled with electricity? So it seems to me. Besides if electricity is the motive power directed by the human will, it must be a conscious thing, knowing the thoughts of mortals. As in the instance given in the Tribune, a table was willed to move in a certain direction, and electricity moved it in that direction. Then electricity read the thoughts of the willer and understood them, before it could obey. This is adding a new attribute to electricity. But where is the proof of all this. Echo answers, Where?

Yours, praying thy kingdom come.
Z. CAMPBELL.
Englishtown, N. J.

Foreign News.

FROM France, we learn that the Emperor and Empress retired to St. Cloud after the marriage. The Empress has donated one-fourth of a million of francs—a gift of the Emperor—to the Maternity Society, and the hospital for incurables, each of which institutions receive one-half of the sum named.

Imperial projects on a scale of lavish expenditures are on foot. Among them several new palaces are named.

Modifications of the present ministry are looked for.

Legitimists are circulating a letter from Chancery, declaring that a European war is inevitable.

A budget of important letters affecting State secrets has been stolen from the Emperor's apartments, and a reward of 300,000 francs is offered for their recovery. They are said to implicate leading men in France, and are supposed to be in possession of the Orleans princes.

Suspicion in the matter is said to rest on Mrs. Howard.

Napoleon expresses much interest in the proposed Industrial Fair at Dublin, and has ordered several fine specimens of Sevres porcelain and other products of French art to be prepared in his name for exhibition.

Austria has concluded a treaty of commerce with Prussia for 21 years.

Reinforcements are to go forward to aid the Montenegrins against Turkey.

From Prussia we have another version of the matter, in which the cabinets of St. Petersburg and Berlin recognize the French Empire.

They call for the observance of existing treaties and the maintenance of the present limits of the European States.

The war in Montenegro continues with unabated ardor. Rewards are offered for every Turk's head brought into the camp of the insurgents.

LATER.—Belgium is on the point of entering into close relations with Russia.

Austrian and Russian troops are concentrating on the Turkish frontier, but as yet have committed no act of hostility.

In Montenegro the Turks are gaining the advantage.

The rest of Europe is quiet. The Roman Catholic countries are in the amusements of the carnival.

The Augsburg Gazette of the 5th quotes from the Gazette of Vienna of the 4th, an article on the affairs of Turkey, in which it states that Austria has not taken any aggressive attitude towards Turkey.

The 'Holy Places' question is in a very complicated state. The Greek Patriarch has not only resigned his office, but has quitted Jerusalem with the keys of the Holy Sepulcher, which were to have been given over to the French. The Patriarch and the keys are at present in quarantine at Smyrna.

Do good with what thou hast, or it will do thee no good.

Honesty is more commended than practicality.

Church in Auburn.

BRO. MARSH:—We would inform our brethren through the Harbinger that we have engaged the services of Bro. Ingmire as our pastor, and expect his labors will commence with us next week. We hope the blessing of God will attend our efforts and his labors to extend the word of life, and will make those wise for the life to come, that take heed to it.

Your brethren in hope of eternal life, only through Christ.

ROSWELL CURTIS,
THOMAS G. BRYAN,
D. L. STANFORD.

Auburn, Feb. 12, 1833.

A REQUEST:—BRO. MARSH—Permit us through your paper to request Sr. Mary B. Chapman (if consistent with her previous engagements, and she comes by private conveyance) to return through Michigan and preach the gospel in this vicinity, and we will not forget to assist her on her journey.

We live on the direct route from Chicago to Toledo. Inquire for Erastus Aldrich, the first house on the Plank Road, sixteen miles west of Adrian.

ERASTUS ALDRICH,
CYNTHIA C. ALDRICH,
Rollin, Mich., Feb. 12th, 1833.

BRO. J. SADLER, Mechanicsburg, Pa., Feb. 1, 1833, writes:

The Harbinger must live to comfort and encourage the poor pilgrims that stand alone in various parts of the world, who, like myself, have no brethren nor friends to stir up our pure minds in the way of remembrance. I would say that I can not think of having the Harbinger reduced in any way. It is a medium through which much good has been done, and I hope much more may be done. Come, dear brethren, to the help of the Lord. It is not Bro. Marsh's cause, but our common cause, our Master's cause, that is suffering, and that too, without any just reason.

May the Lord open our hearts, and the love of Christ constrain us, to aid Bro. Marsh at this time of his embarrassments, and to continue the Harbinger a medium of comfort to the saints, until the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Amen.

I send you ten dollars for the Harbinger.

BRO. HENRY WHEELER, Utica, Van Buren co., Iowa, writes that he thinks the way is opened for introducing the truth amongst the people there, and wishes some of the best speakers to come out and do the work.

Cannot Bro. J. Wilson go there on his western tour?

It appears that schism has broken out in the Mormon Church, and many have separated themselves from it, forming a new, but probably no less fanciful creed, and calling themselves 'The New Church.' The church have appointed seven rulers, answering to the branches of the Golden Candlestick, and the authority descends from one to the other, so that it can never cease while one is left. The leaders of the new movement refer to Rev. i. 20; iv. 5; Zece. iv. 1; Ex. xxxvii. 17 for the constitution of the church, to Rev. iii. 12, for its name. Sixteen persons have seceded from the old church at Salt Lake, and joined the new, and proselyting was going on at Kanesville, Cincinnati, and other places where the new order has been developed.—Buffalo Courier.

Peter Cooper, Esq., has made a donation of \$300,000 for establishing in New York an institution to be known as the 'Union' the object of which is to be the 'moral, mental and physical improvement of the youth of the city, of the State, the country, and the world.' The site selected for the building is bounded by Astor Place, Fourth Avenue, Third Avenue and Seventh Street.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, FEBRUARY 26, 1859.

Donations:

TO AID IN FRESHING THE HARBINGER FROM ITS
PRESENT EMBARRASSMENT, AND CONTINUE
IT WEEKLY AT ITS PRESENT SIZE.

The assistance of the benevolent is solicited
to accomplish these objects. ONE THOUSAND
DOLLARS ARE NEEDED.

Previous Donations \$117.50
A. Perin 5.00
N. Watson 5.00

THANKS to our friends who have recently interested themselves in obtaining new subscribers to the *Advent Harbinger*. Mr. M. K. Chapman has added ten more names with the pay, during last week. Some others have also done what they could in this good work. Let all continue to exert themselves in this matter, and numbers will soon be enlightened and blessed by the glorious truths the *Harbinger* proclaims, who are now in darkness. Besides, an addition of some hundred new subscribers would help greatly to relieve its embarrassments caused by the delinquencies of unworthy and dishonest persons, and place it on a permanent basis. Try what you can do in this matter, and let each obtain at least one new subscriber.

THE GOSPEL.

(Continued.)

HAVING shown in our article of last week the identity of the gospel of the *Old and New Testaments*, we will now endeavor to learn more fully the character of this gospel as taught in the *New Testament*. Matt. x. 28. 'And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' This precious promise was made to the apostles by their Lord during the time of his public ministry. In his last interview with them, just before his crucifixion, he repeated the good tidings to them thus: 'Ye are they which have continued with me in my temptation, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.' Luke xxi. 28-30.

'Second Adventists,' in the days of their prosperity triumphantly used these texts to prove that Christ will literally reign on the earth. These promises filled them with joy, or rather that part of them which speak of the literal reign of Christ. This they justly contended would be a literal reign. But strange to say, some of these 'Adventists' now tauntingly call the doctrine plainly taught by other expressions of these same promises, 'Judaism!' And why? Because a literal rendering would sap the very foundation of their fabric of spiritual Israel, and make what they call 'Judaism' an important item in the gospel of Christ. But if they are justifiable in applying the mystical principle to the 'twelve tribes of Israel,' so as to make them not really the twelve tribes, why may not other spiritualizers, on the same principle, say that the 'Son of Man,' 'the throne of his glory,' the 'twelve apostles' and their 'thrones,' are not really but spiritually to be understood? If the one is right so is the other, and vice versa. We confidently say that both are wrong, and that the whole promise is most literally to be understood. The real Son of man will actually sit upon the literal throne of his glory in the real regeneration, restitution or age to come. The twelve apostles will actually be associated with their Lord, in the government of that age; they will 'eat and drink at his table, in his kingdom, and he actually judges on their thrones, over the twelve tribes of Israel.'

These twelve tribes of Israel cannot be the immortal saints, for in the future age, instead of being judged, they are to take a part in judging the world. 1 Cor. vi. 2; Ps. cxlix. 5-9. We also seriously question the correctness of the sentiment which teaches that it will be necessary to judge immortal beings; for judgment in the sense of reigning, implies imperfection and wrong among the judged, and the office of the Judge is to decide what is right and what is wrong, and administer justice to the parties judged. The apostles are to judge the twelve tribes of Israel, hence it must be Israel in the flesh, in their imperfect state, that is to be thus judged or governed. Thus Christ preached the

gospel to his apostles, and the good tidings doubtless filled their hearts with joyful hope. But cheering as this gospel was to them, it was not a new gospel, for it had long before been revealed to the prophets; speaking of this promised age of judgment, Isaiah says: 'I will restore thy judges as at the first.' Isa. i. 26. 'Behold, a King shall reign in righteousness, and princes shall rule in judgment.' Isa. xxxii. 1. Thus it is evident that Christ, in promising his apostles that they should be judges over Israel, was only making a personal application to them of certain promises of the gospel which had been made to the prophets.

Did the apostles teach the same gospel that was revealed to them by their Lord? It would be highly absurd to suppose that they did not, as they were qualified for the ministry under his personal instruction, and in their commission they were expressly charged by him to 'preach the gospel.' Mark xvi. 15. Surely not a different gospel, but the same one that they had learned from their Great Teacher. Hence in their first proclamation of these good tidings, under the direct influence of the Holy Spirit, on the day of Pentecost, Peter said: 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.' Acts ii. 29, 30.

The promise to sit on David's throne embraced the full restoration of David's kingdom, as promised in the Old Testament. The particular promise to which Peter referred at this time, evidently is found in Psalm cxxiii. 11-18.

'The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.'

'If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne for evermore.'

'For the Lord hath chosen Zion; he hath desired it for his habitation.'

'This is my rest forever; here will I dwell; for I have desired it.'

'I will abundantly bless her provision. I will satisfy her poor with bread.'

'I will also clothe her priests with salvation, and her saints shall shout aloud for joy.'

'There will I make the horn of David to bud: I have ordained a lamp for mine anointed.'

'His enemies will I clothe with shame; but upon himself shall his crown flourish.'

These good tidings concerning Zion, doubtless constituted an important part of this memorable pentecostal sermon, for all that Peter said on the occasion, is not recorded, for 'with many other words did he testify and exhort.' Acts ii. 40.

The same restitution of the throne of David, the kingdom to Israel, or of all things which God hath spoken by the mouth of all his holy prophets since the world began, was the exalted, joyful and successful theme of Peter's second proclamation of the gospel. Acts iii. 21. In after years this same good tidings was sanctioned by the conference of apostles and brethren who met in Jerusalem to decide relative to the character of the gospel, an account of which is recorded in Acts xv. James, a prominent speaker in that council, said, 'And to this agree the words of the prophets, as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works, from the beginning of the world.' In this case the prophets are quoted, and direct reference is made to Amos ix, which from verse 11 says—

'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

'That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this.

'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that sowed seed; and the mountains shall drop sweet wine, and all the hills shall melt.

'And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

'And I will plant them upon their land, and they shall no more be pulled up out of their land which

I have given them, saith the Lord thy God.'

These glorious truths hold a conspicuous place in the immutable purpose of God, which has been 'known' unto him 'from the beginning of the world.' They were preached to the patriarchs, revealed to the prophets, announced by Gabriel, taught by John the Baptist, proclaimed by Christ and repeated by the apostles; and blessed are those who believe them. They are immutable, as their Author is wise, mighty and unchangeable; hence they inspire the joyful hope in the true believer that Christ will return; that 'the tabernacle of David which is fallen down,' will be built 'again'; that the 'residue of men,' Jews and Gentiles, will then be favored with the gracious opportunity to 'seek after the Lord'; that God 'will bring again the captivity of his people Israel—that they may build the waste cities and inhabit them'; be planted 'upon their very fertile land,' 'no more to be pulled up out of it.' Blessed hope! yet alas, how different from the hopes the false gospels of this corrupt age inspire in their mistaken possessors. May the true hope be ours.

(To be Continued.)

QUERIES ANSWERED.

I often meet with persons who think the age to come doctrine is all-important, and should be proclaimed long and loud by all the servants of God. Another class think the age to come theory a great error, and that the thousand years in the past must be seen and preached, as the only measure to open the eyes of those who are deluded by the future age view and to obtain a clear view of this closing dispensation. Both parties are equally engaged, but far apart in their views.

Again, the Seventh Day brethren think every honest soul will embrace their views of the Sabbath, and that there is no hope of those who do not.

Again, there are those who think all our efforts should be used in trying to wake up the brethren and world to the time of the Lord's coming between this and the spring of '65, and can hardly see how any one can be saved that does not believe it. There are others that might be mentioned.

Here are four different classes of servants, and all think their views are correct, (and yet no two agree,) and all important, and should be preached and believed. Now we will suppose that four of these servants are on a circuit, one of each class. Each one is very tenacious of what he believes to be true, and must of course preach and enforce his views with much zeal and call to aid all the argument in his power to sustain his position—What would be the effect of these four kinds of preaching on the people? Would it not result in dividing the people into four parties? And which preacher should have the 'mark'? The Word says, 'Mark them which cause divisions.' What can be done to remedy the evil? Who will tell us?

INQUIRER.

ANSWER TO INQUIRER.—We cheerfully answer Inquirer's question. The effect of these four kinds of preaching would be to divide the people in sentiment, and in fellowship, provided a selfish sectarian spirit should influence the preachers. This has ever been the result of the numerous other like cases that might be named.

Paul has plainly told who should be marked in this case, and beseeches the brethren to make the mark. 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.' For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' Rom. xvi. 17, 18.

There is a right as well as a wrong kind of division. It is right to separate from moral corruption of every kind, whether within or out of the church. The truth has ever produced this effect, and to do this work, was one object of Christ's ministry, and the proclamation of his gospel. He taught, that five would be divided, two against three, &c. This is a right kind of division, which, however, is witnessed in but very few instances in this compromising, corrupt day, because but a very little of the unadulterated truth of the gospel is preached, and less believed and practiced.

A wrong division is caused by the introduction of UNSCRIPTURAL doctrines and practices among the children of God. This is a sad work, and we unto those who knowingly do it; for they peril the eternal life of those they deceive, and so far as their pernicious influence is felt, they are opposed to the gospel of Him who has prayed that his disciples might be one, as he and his Father are one. John xvi. Hence, it is clear to every impartial mind, enlightened by the truth, who should be marked: it is those preachers who preach error and oppose the truth. To this, 'Inquirer,' and all others concerned, doubtless will agree.

'What can be done to remedy divisions?' Mark them which cause divisions and offences. CON-

TRARY TO THE DOCTRINE which ye have learned; and avoid them.' Let the brethren apply this rule to every teacher that is worthy, and they will soon cease to divide the flock with their false doctrines. 'Let no man deceive you,'—hence, the responsibility, in a measure at least, rests on the brethren.

But how are the brethren to determine who preaches truth and who error? By comparing what they preach with 'the doctrine which ye have learned, not from the creeds, doctrines, mystical and metaphysical notions of men, but from 'the Word' of God. Do they read that word, not in detached portions or sentences, but in chapters, books, subjects, or prophecies, giving to every word its literal meaning, they are proclaimers of the truth, for 'thy word is truth,'—and should not be 'marked, as dividers of the flock. But if their doctrine is dependent for its support, on inferences, assumptions, deluded sentences of Scripture, or its mystical interpretation, it is error, and it, and those who persist in teaching it, should be marked and shunned.

This rule, by some, may be considered too severe; but it should be remembered that it is scriptural, and that the nature of the case demands severity, or strictness; for the preaching of error has brought all the evil upon the world that it ever did or ever will experience; and the only way to rescue any one from this evil, has been, and is, by the proclamation of the truth. Hence, the importance of most strictly testing by the Word, the doctrine of those who profess to be ministers of the truth.

Wisdom is profitable to direct in cases of this importance; brethren should not be hasty in their decisions, nor unwilling to give all a fair and candid hearing. This is necessary, in order to be able to 'prove all things and hold fast that which is good.'

They should not hastily reject a minister of a uniting, kind and pure spirit, though he may hold to some errors, nor divide, for trifling considerations; but should forbear one another in love, endeavor to keep the unity of the Spirit, and see that they love one another with a pure heart fervently, though they may not see just alike in all things. 'Let nothing be done through strife; but let ministers and brethren sink into the will of God, and manifest, in their sermons, exhortations, prayers, and their labors, that his glory is the object of their labors, and peace will abide with them, they will be mutual helpers of each other's joy, and be counted worthy to inherit the kingdom of God.

DELIVERING UP THE KINGDOM.

'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.'—1 Cor. xv. 24.

In the interesting article of 'Phi Beta,' I notice some remarks on the above passage which I cannot reconcile with the Word of the Lord.

1. This Word teaches a future reign of Jesus Christ with his saints on the earth.—Dan. vii. 13, 14, 18, 27; Rev. xx. 4, 6; v. 10.

2. It teaches that this reign is limited by a certain period, viz: one thousand years, literally, or three hundred and sixty thousand years, if understood as other prophetic time. Rev. xx. 4.

3. As it teaches that it must continue until certain things are accomplished. 'He must reign, till he hath put all enemies under his feet.'—1 Cor. xv. 25.

4. It teaches that when this end is accomplished, he shall deliver up the kingdom [for reign] to God, even the Father; that God may be ALL in ALL.—1 Cor. xv. 24-28.

All this will be fulfilled, for 'the counsel of the Lord shall stand.'

Yet 'Phi Beta' affirms that Jesus Christ 'will resign no authority—give up no power, or cease to be anything that he has ever been, but simply cease to do what will not require to be done a second time.'

Now I ask, if he 'will resign no authority—give up no power,' &c., how can he possibly deliver or give up the reign to another power? Is not this a contradiction? Because a reigning monarch 'does not do over again some act or acts, which do not require to be done a second time, can it, with any propriety, be affirmed, that he delivers up the reign or kingdom to another person?

'Phi Beta' compares Christ's delivering up the Kingdom to the Father to 'some officer of government' who 'delivers (a stolen horse) out of the hands of the thief, takes him into his own hands and delivers him into the hands of the owner.' He then asks, 'Does the officer resign, or give up any authority when he delivers up the horse?' The failure of this comparison is obvious. The officer,

in delivering up the animal, does not deliver up his office. On the contrary he acts officially. Jesus Christ is to deliver up the reign or kingdom. If the officer had given up his office, we could no more say that he had retained his authority, than we could say that he had retained the horse after he had given him up to the owner. If Christ's delivering up the kingdom to the Father was only correct, some evil in his own kingdom by virtue of his kingly authority, the cases might be parallel.

It is said that the 'view is sustained by the etymology of the original, and the usus loquendi.' 'Phi Beta' remarks: 'I find but one [text] where it denotes the resignation of anything by the actor.' Suppose it is so. If there is one may not this be another? But let us examine again. Matt. xxvii. 2. 'And when they had bound him, they led him away and delivered him unto Pontius Pilate the governor.'

The chief priest and elders had him in their hands and resigned him to Pilate. See also verse 26. 'When he had scourged Jesus, he delivered him to be crucified.' Pilate had him in his power. He had power to crucify or to release him. He resigned him or gave him up to be crucified. Acts xv. 26. 'Men that have hazarded their lives for the name of our Lord Jesus Christ.' Did they not resign their lives to him? Acts xxi. 11. 'So shall the Jews at Jerusalem bind the man that oweth this girdle and shall deliver him into the hands of the Gentiles.' 1 Cor. xiii. 3. 'And tho I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing.' The true etymology of the Greek word, *paradidomi*, is *para*, from, and *didomi*, to give, and is defined by Groves, in his lexicon, 'to deliver, give up, hand over, surrender, yield, resign,' &c.

The giving up of the kingdom or reign, to the Father, that God may be ALL in ALL, is a transaction in the holy drama of the future, of too much magnitude and importance to be explained away. It involves the glory of the Most High. This is clearly implied in the reason assigned, 'That God may be ALL in ALL.' The evidence of its truth is found not only in the plain declaration of the fact, 1 Cor. xv. 24, but in the following verses. 'For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.' Here we learn that it will not be necessary for him to reign, when all things shall be subdued unto him, or when all enemies are put under his feet, and that his reign will then terminate. Further evidence is found in the limitation of his reign to 'a thousand years.'

It must be admitted that an apparent difficulty is found in the application of the terms forever and ever to the reign of our blessed Lord. I say apparent, for I ask if attention to the *usus loquendi* of these terms will not remove it? It is unnecessary for me to prove that the terms forever and ever, are in many passages applied to things which have an end, for this will not be denied. But it is written, 'Of his kingdom there shall be no end upon the throne of David,' &c. It is also written, 'Then cometh the end when he shall have delivered up the kingdom to God.' These testimonies must be reconciled. Both are true, and truth is harmonious, not contradictory. Shall we now say that he will not give up the reign to the Father, because 'there shall be no end upon the throne of David' of his kingdom, or shall we understand that there will be no end of his reign on the throne of David so long as there shall be nations in the flesh for any one to reign over? If we understand that he shall have dominion, that 'all people, nations and languages should [shall] serve him,' so long as different nations and languages exist and that during that era or dispensation of divine government, his dominion shall not pass away, there remains no necessity for denying the plain and positive declaration that the 'end cometh,' when 'he shall have delivered up the kingdom to God even the Father.'

'Phi Beta' asks, 'How can he deliver up what he has not got?' I ask, How can he retain that which he delivers up?

Philadelphia, Pa.

HENRY GREW.

THE SPANISH RACES IN CALIFORNIA.—The Sacramento Union has an able article on the above subject, which concludes—

'The fate of these people is inscribed, as were the ominous words which caused Belshazzar to tremble. Those who will not use the earth will not be permitted to encumber it.'

ARE you stepping on the threshold of life? Secure a good character. Without piety and virtue you cannot be respected; you cannot rise to any distinction or honor without integrity.

A SIGN OF THE TIMES.

A correspondent of the New York Evangelist, for Jan. 11th, thus writes:—'Rev. Charles G. Finney is now laboring in the gospel in Syracuse. He has been preaching for some five or six weeks, mostly in the Congregational church. Those who have heard him often, say that there is very little that is exceptional in doctrine or measure. His discourses are very much like those delivered upwards of twenty-five years ago with so great effect. Yet it must be confessed that his meetings, from evening to evening are producing very little apparent result. I have attended some of them, and have been surprised, as have others, at the comparatively slight impression made on the audience: a fact going to show that a considerable change has taken place in the power of the preacher or the susceptibility of the people.'

This is a true sample of the sad state of community throughout all Christendom, with a few exceptions, and the increasing infidelity of the day, we apprehend, lies at the root of the fearful evil: it has come in like a flood on every hand, so that there is now comparatively but little genuine faith in the world. The divinity of the Bible in part or fully, is questioned openly or secretly by the great mass of all classes of society. Hence its truths do not move them to repentance and holy living. The following remarks on 'Modern Infidelity,' from 'Blackwood's Magazine,' present this case in its true light:

'We should like to see in some one of the modern periodicals devoted to the destruction of the christian religion, a fair, four square review of the New Testament of our Lord and Savior Jesus Christ.'

If the gospel, so called by the Christian, is not the wisdom of God and the power of God unto salvation, it would be quite as easy to prove it in a bold, manly, and scholar like review of the book its believers rely on, as by petty, half-and-half, true and false, philosophical essays in the newspapers and the quarterlies. The time was when infidelity had a bold front and a foeman steel. It marched up to the strongholds of christianity, and struck at the heart of the system. True, it made a failure of it; but the word is wiser now than it was then; and 'progress' is the watchword of the infidel party in this country and abroad. Why, then, do we have to track the enemy as you would an Indian through the forest, who fears to leave a footprint, lest you should run him down? Why must you lie him to a definition, and then force him to explain himself, before he will admit that he is the opposer of revelation? Why does he contend that he believes Paul was inspired, and then confess that he believes Milton and Tom Moore were inspired also? Why does he insist that he believes in God, and then say that every thing good is God, and he believes in all alike? Why does he profess to receive the New Testament, and then pretend to tell you what is true and what is false in its pages? Why do they admit the Old Testament to be from God, and then call it a Hebrew reservoir of all possible inconsistencies? Why do they lay the slightest claim to faith in christianity, and then discuss the question whether Jesus was mistaken, or his evangelists have misrepresented him in the reports of his lectures?

All this, and more, we are free to charge upon the modern opposer of christianity, and in this we have reason to complain that the enemy does not show his colors, and stand up to the fight. The evidences of christianity have been luminously set forth by various writers in the last and present generations, so that in a fair field, the infidel would have small chance of making a successful stand. Instead of meeting him there we see him sneaking into the reviews, magazines, and newspapers, under the cover of progress, reform, and independent criticism, making a dig under the fifth rib of religion, as he says, 'Art thou well, my brother?' Infidelity among the people, we apprehend, is not the only cause why Mr. Finney's preaching produces so little effect; he doubtless has, in a measure, if not entirely, lost the divine unction that once attended his labors; and there is no marvel to those who understand the case, that he is thus shorn of his strength. We are credibly informed that a few years since he embraced the millenarian doctrine, and preached two powerful discourses on it to the congregation at Oberlin; and then desisted, because, as he said, his congregation 'kicked.' Poor great man! Did he not know that the people in the last days would not endure sound doctrine, would have itching ears, would heap to themselves teachers that would preach fables to them, and that he has suffered himself to be influenced by any truth kicking people, and is now preaching to please

them, or in a manner so as not to cause them to 'kick'?

Taking all these things into consideration, it is no mystery that no better success attends the labors of Mr. Finney, and why so little is being done by the ministry and churches of this day, in turning sinners to God. While we mourn that multiplied millions of our fellow beings are in this sad condition, insensible of their wide departure from God, and fearful exposure to his avenging rod, we nevertheless rejoice that this state of things furnishes to the watching christian a sure evidence that the day of redemption is nigh; for 'when the Son of Man cometh, shall he find faith on the earth?' There is but little true faith now in the world, hence we have a sure sign that his coming is near.

JERUSALEM ABOVE.

Bro. MARSH.—It is comforting to know, as we are sojourning here as strangers and pilgrims, that the kingdom is soon coming, that Zion's King will soon take the throne of his father David, and commence his glorious reign. Yes, we are informed that 'the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.' Isa. xxiv. 23.

There are a few yet in this place who are looking for this glorious reign to commence, though we differ somewhat in respect to its character. Some believe in the doctrine of the Age to come; some, that probation will close at the coming of the Lord, or a short time prior, and others are halting between two opinions. I am one of the latter class. God knows I desire the truth. There are some things in the doctrine of the Age to come, that appear like truth. Again, certain objections arise.—For instance, in respect to the rebuilding of Jerusalem, Paul says, 'Jerusalem which now is, [then was] is in bondage with her children, but Jerusalem which is above, is free, which is the mother of us all.'

Again, the thief said, 'Lord, remember me, when thou comest in thy kingdom.' The answer is, 'Verily, I say unto thee, to day shalt thou be with me in Paradise.' I understand the idea is simply this: when Jesus comes in his kingdom, the thief will be with him in paradise. Well, the question arises, Where is paradise? Turn to Rev. ii. 7. 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' Now turn to Rev. xxii. 2. 'In the midst of the street of it [the holy city] and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.' Now it appears to me that paradise is somehow connected with the holy city, New Jerusalem, which cometh down from God out of heaven.

I hope that some brother versed in the Scriptures, will harmonize these apparent difficulties.

I still remain your brother in tribulation, waiting for, and earnestly desiring the kingdom to come, and

Fellam, C. W., Dec. 21, 1853.

PETER H. BUCK.

RESPONSE.—There were 'difficulties' in the way of our seeing the advent at first. Why was there a difficulty as to receiving a doctrine so plain and so often revealed? The answer is, we wanted light. No one can see any thing without light.—By what means was this difficulty surmounted? I answer, from our experience and consciousness that our difficulties were 'overcome' by the light of those very Scriptures about which our difficulties arose.

At every step of our progress 'in the way—the truth—which leads to life, we find 'difficulties'; because darkness rests on us all. As we believe the 'truth,' we advance in 'the way.' But those who 'love,' or indulge in 'darkness rather than light'—those who resist the truth, confirm themselves in inextricable 'difficulties.'

This is, as I understand, the experience of the christian world. Hence, many stop at the entrance of the christian 'way,'—many stop at baptism,—others at the advent,—and all because of 'difficulties.' But these difficulties vanish from the minds of those who, with humble trust in God and his truth, receive the light. In my own case, this principle has been proved to be correct. Had I rejected the light of the advent, as it beams from the sacred page, my light would have become darkness. This our brother will concede.

Well, on the subject before us, there is no help for us but by the light of God's word. 'The entrance of thy word giveth light,' says the Psalmist. Our brother does well to see this light. My remark

is made to get a common starting point, and not to repress or reprove inquiry.

1. We will then let the prophets, apostles, and the Great Teacher hold forth their 'light,' as to the fact of Jerusalem's being rebuilt. In Isa. liv. the city to be rebuilt is 'desolate'—'as a woman forsaken—barren'—enduring 'the reproach of widowhood.' Then, God's sure 'covenant with Noah'—as well as 'the sources and hills' are employed as illustrations of his 'covenant of peace' with that city and 'land of Israel.' Hence the call: 'Awake, awake, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.' Isa. lii. 1.—'The cup of trembling' is to be taken out of her hand, and given to her oppressors. Isa. li. 17-23; xl. 1-3; Jer. xxx. xxxi.; Dan. viii. 13, 14; ix. 16, 26; Matt. xxiii. 39; Luke xxi. 24; Rev. xiv. 1.

By this light we see Jerusalem trodden down—not always, but only—till the times of the Gentiles are fulfilled; then, as certainly as this light is not darkness, Jerusalem shall be restored.

11. 'The Jerusalem above—the court of heaven, is the fountain head of all grace. There originated the first promise; the covenant with Noah; the covenant with Abraham, and the Mosaic system '430 years after' it. There is the source of all that quickening grace by which Isaac and all the children of promise are born, or begotten. They must be 'born from above'; yet it takes effect on earth; John iii. 3-5, their 'house is eternal in the heavens'; yet their kingdom is 'under the whole heaven'; their 'better and enduring substance' is 'in heaven'; yet 'the meek shall inherit the earth.'

Our birth, our 'house,' and our 'enduring substance,' are 'from above'; hence, I have no difficulty with the 'Jerusalem above.' The fact that the fountain, or source, is 'above' with God, justifies faith that it will flow on to every required spot of earth, and fulfil every 'jot and tittle' of God's plan revealed. 'Jerusalem above—the court of glory—is not against the least thing that is purposed below!'

111. If this be 'too high' for us, it should not surprise such 'little ones' as we are; because a plainer subject than this was 'too high' for David. Ps. cxxxix. But yet we can ascend the ladder of truth still further, and look at this subject in a light a little nearer the throne.

IV. The 'restitution of all things spoken by all the prophets' is not the work of a moment or a day. It is true that 'paradise' seems to be restored and enjoyed at, or soon after, the advent of Messiah; because its blessedness is embraced in one of the overcomer's promises, Rev. ii. 7. It is true, also, that 'the tree of life' exists, as our brother suggests, in the heavenly city. Rev. xxi. 1-5.

God's plan of restitution comprehends the Savior's subduing 'reign'—till the last enemy shall be destroyed, 1 Cor. xv. 24-27. It fills out the dispensation of the fulness of times. Eph. i. 10.—It covers 'the day of the Lord—as a thousand years.' 2 Pet. iii. Nay more, it must comprehend the six times fold thousand years, in which the saints, the blessed and holy, reign with Christ.—Rev. x. 1-6.

In this 'light' we should 'see light!' 'The word' reveals all this, and it cannot be rejected, without refusing to 'come to the light,' which the Scriptures reveal.

V. This is made plain by the facts which all, at least, should understand, as to personal or individual restitution. 'If any man be in Christ, he is a new creature.' He is a new creature, however, not at once; but only by filling out God's plan.—'The growth in grace'—the being 'purified, made white and tried'—and 'the resurrection of the just'—is all, yes all, embraced in the great and gracious plan by which the least saint shall be saved, or 'renewed in the image of God.'

This renewing work touching 'the new creature' is familiar. Believers have no 'difficulty' with this, because they have admitted the light. The work begins in gospel conversion, and is 'performed till the day of Christ,' and the resurrection.

So the renewing of the world begins with 'the land' as 'the heart of the world.' Thence it advances as taught in 1 Cor. xv. 24-27; Isa. iv. Rev. xx., and closes up with a final effort of Omnipotence. Thus saith the Lord: 'Behold, I make all things new.'

As God's plan allows time to restore and perfect 'a new creature'; it is no marvel if he takes time to renew this world.

The news from Europe and the East continues to increase in interest; the sky grows darker, and soon the impending storm will burst forth. We shall keep our readers advised as soon intelligence arrives.

Geology.

In my former notice of this subject, as presented in the recent lectures of Dr. Boynton, my limits forbade that every point should be touched. The doctor addressed many who probably have no means of correcting his shocking mistakes as to fact, argumentation, or conclusion. All classes have imbibed the error, more or less.

Should all, who have the means of correcting the error, acquiesce in it, by silence; then the youth and all who have imbibed it may be confirmed in falsehood; and those who neglect to correct the wrong, may bear the responsibility. Ezek. xxxiii.

The facts of the earth's stratified surface; of the fossilized remains of vegetation and of various animals; of their subsequent upheaval, and the exposure of portions of the strata, exist. Geology has this material and these facts for its appropriate sphere. And if geologists were wise or modest enough to work in their own proper sphere, there need not exist even an imagined contrariety between the teachings of nature and those of Holy Scripture, relative to our world's origin. But in their zeal they overleap their bounds—invade the province of Scriptural Theology, and endeavor, as by storm, to take the world of truth to themselves! Then neither God nor good men have a 'right,' judging from Dr. B.'s reply, to speak, only as the pedantic priest of geological divinity is pleased to permit. The crook, the kink, the contradiction, is, however, entirely in their own heads or hearts.

The 'truth' is so essentially one, that it can not, of itself, contradict aught but error. The head is in harmony with the body. The fountain gives quality to the streams. The sun illumines the whole solar system. Even so, what God is among inferior intelligences, his 'word' is among the multitudinous voices of earth's instructors. Therefore, all that will not consent, that God and his word should be supreme, are untrue to all primal truth, and out of harmony with heaven's first law. It is 'the foot' refusing subordination to 'the head.' It is the creature contradicting the Creator; and proving itself false to all that is really true, or wise, or worthy. These first principles will be conceded, I trust, by all for whom this is written. Dr. B. gave notice of a 'reply' to my review. In that reply he confirmed his previous statements, and indirectly denied my 'right to speak' on the subject; because, as he assumed, I 'know nothing about it.' Let us see who is the ignorant, incompetent speaker. A few points will enable every one, I trust, of ordinary intelligence, to judge in this case.

I. He represents Usher as having written his Chronology while a boy of fourteen! There were 230 learned men engaged to get out such a work; but Usher reviewed his work. At sixteen it was finished, and the assembled learning of the age adopted it. And had he been my boy, (said this doctor,) I would have whipped him! This is the sum.

But the facts are that Usher began to make 'chronological extracts from all the historical books he could meet with, at fourteen years of age.' Between fifteen and sixteen he had made such proficiency in chronology, that he had drawn up in Latin an exact chronology of the Bible, as far as the book of Kings—not much differing from his Annals, which have since been published. He was born A. D. 1580. In 1650, [his 70th year,] he published the first part, and in 1654, [his 74th year,] the second part of his 'Annals of the Old and New Testaments.' Uni. Biog. Dict., London, 1762. In one of our school books, it is said, that he labored on that work during 'eighteen years!' The only copy of Usher's work I have seen, is a folio volume of the largest class—probably ten or twelve hundred pages in Latin.

Dr. B. probably never saw the book; knows nothing of the history of its laborious production, or the scriptural periods on which the chronology is based. Now who is 'the boy' that deserves to be 'whipped' for his ignorance? Is

the venerable Usher with his Bible Chronology, or this geological novice who dares in his ignorance to write the periods of the Hebrew text, and the well known facts relative to Usher's laborious work—except the mere drizzlings that he gets through, or agrees with, his theory of stratified rocks! Bible and history, it would seem, must be distilled through his rocks; or thrown aside, Geology, with him, takes the precedence of both Bible and history. An imaginary theory is made to deny plain facts.

II. Having denied that the Hebrew text contained any chronological data, and cast the utmost contempt on our chronology, he ventured to insert 'ten thousand times ten thousand years' in Gen. i. 1, where, in the Hebrew, there is in fact no long duration or any space of time at all expressed.

'IN THE BEGINNING God created the heaven and the earth.' Gen. i. 1. The preposition 'in' is rendered at whenever our idiom demands it. The corresponding Greek phrase is found in the gospel: 'In the beginning was the Word'—not unknown ages before. But we quote the Hebrew of the word 'beginning,' and so settle the point with all candid minds.

'The beginning of Nimrod's kingdom was Babel.' This was not 'ten thousand years' before Babel. Gen. x. 10.

'Reuben, my first-born, the beginning of my strength.' Gen. xlix. 3. He was the first child of that family.

'From the beginning of the year unto the end of the year.' Deut. xi. 11. Not ages in advance.

'Amalek was the first [the beginning] of the nations.' Num. xxiv. 20.

'The first of the beginning [first fruits] of thy land thou shalt bring into the house of the Lord thy God.' Ex. xxiii. 19; xxiv. 26; Lev. xxiii. 10.

Thus the Scripture use of 'this word' 'beginning' settles its import. 'It denotes the commencement of a process, the head of a class, the first of a series of things, persons, acts or events.' It occurs fifty times in the Hebrew Scriptures, eighteen times in the Pentateuch—the five books of Moses. But in no case does it denote a space of time, as Dr. Boynton stated and repeated with such emphasis. In twenty-one texts it is rendered 'first fruits'—of the land—corn, wine, &c. In all these cases, it is confined by the context to things then existing, and applied to the first of the series to which it belonged. 'In the beginning of the reign of Zedekiah.' Jer. xxviii. 1. 'In the beginning of the reign of Jehoiakim.' Jer. xvi. 1. 'In nine instances the same word is translated 'chief,' as chief of the ways of God, chief of the nations, and first part or principal thing. This chief, or first part, is never separated by untold ages from the rest of the series to which it belongs.

Then, 'in the beginning,' or at the beginning, does not denote an 'age of ages'—nor any duration at all! It denotes the first of a regular series of creative processes as there recorded, in consecutive order, and closing up with man.—The root means head, chief, prince; hence the derivative signifies 'the beginning, the first in its kind, first fruits,' &c. Gesenius' Hebrew Lexicon, Epoch of Creation, by Eleazar Lord, chap. ii. pp. 50-53.

Thus the doctor's whole foundation is gone! He has not even a 'sandy foundation' left him, in the Hebrew text, to stand upon. This is confirmed by the New Testament, 'He who made mankind at the beginning, made them male and female.' Matt. xix. 4; Mark x. 6. This confines 'the beginning'—Gen. i. 1—to the first of a series of creations, connected with man and the present system of things.

III. But suppose it possible that the language of Gen. i. 1 allowed, as he assumes, a long succession of ages; then, his progressive steps in the creation pointing 'toward man,' having been elaborated by Deity only by natural law, up to that epoch, are all thrown back 'into chaos and old night.' He loosens the screws of his theory, unhinges heaven and earth, and sends the wheels and forces of nature, by a reverse

process, all the other way, till all again 'is without form and void'!

Thus he violates nature and also his own theory of progressive creations all pointing to and preparing for man! He makes a miracle necessary, as vast as creation, in an absolute reversal of nature's processes, just at a point where the rising powers of her active forces and laws might be supposed to have been the strongest. For, just before reaching the point to which God and nature had been tending through untold ages, then, the machinery of nature is reversed, it all runs down, and leaves all 'in chaos.'

Now what is gained! How much nearer man has nature advanced, allowing what Dr. B. was compelled to, that is, that the Mosaic 'record' of creation relates to 'the six days' processes following chaos and connected with man?

IV. Then as the light of the Mosaic sun was needed for vegetable and animal life in his fore-going 'ages,' he borrows that agent of nature from 'the six days,' and uses it at pleasure 'ten thousand times ten thousand years' before its recorded existence and prior to the first day!

V. His assertion that 'the carboniferous period,' or the period of the coal for the nations, was 'ten thousand times ten thousand years' before man's existence, is in flat contradiction to the testimony of an eye witness, who says he saw, last summer, in Carbondale, Penn., a perfect impression of the human foot, connected with the coal. It is exhibited as one of the 'specimens' taken from the coal mines, to show that man did exist. There may be ten thousand other such facts; for geology is still in its infancy, and knows only a few facts.

VI. THE PAGE OF REVELATION IS AN OPEN PAGE; but the doctor's 'page of nature' has been read by only a few partial perforations through that page, and along the upturned outward edges of its strata!

'The Oracles of God' bear the sanction of silent nature's Great Lawgiver. The reign of death through six thousand years, Gen. iii.; his washing the world of its pollution, Gen. vii.; his Holy Law, given to Israel redeemed, by a display of power that opened the sea and 'shook the earth'; his word, accomplished for ages, in the dispersion of Israel; in the rise and revolutions of all earth's mightiest empires through four thousand years; in the birth and baptism, ministry and resurrection of the promised seed—our Lord Jesus Christ; in the modern history of Rome, Mahomedanism and Palestine,—all, all justify and demand the fullest faith in all their utterance as to the past origin and final issue of all things—in the consummated perfection of 'the new heavens and new earth.'

'The word of God' speaks plainly on the points at issue; but the page of nature, on these points, is as dumb as death's cold tongue.

Revelation reads and has read for ages: 'By faith we understand that the worlds were produced by the command of God; so that the things which are seen were not made of things which do appear.'—Macknight, Heb. xi. 3.—But the lecturer argued the opposite from geology. He placed creation on 'the Nebular Hypothesis,' untold ages back of the six days, or present Mosaic system of things—the present being 'made' or arranged on his theory, out of things which did previously appear! The difference is just this. Dr. B. affirms that God 'made' the present system of things out of things that did appear ages and ages before; while God had taught (long before geology, as now understood, or its advocates were known) that He did not. Yet this man is so eager to hold the public ear, that he forgets propriety, forgets his audience and all else, at least so far as to assume and indirectly assert, in the year of grace 1853, that I have no 'right' to speak!

VII. 'The Nebular Hypothesis' was based by Laplace on the observed nebular or cloudy masses that were seen floating through space.—This fact suggested that such vapory, inorganic masses might be the material for new worlds—that our world might also have been once in such a vapory, unformed state. So much to

evade the idea that God did in fact create the world. But there was at first no evidence for the hypothesis, only the fancy of the astronomer!

But mark. Lord Rosse's improved telescope has since shown that many of these nebulae are clusters of stars! Therefore, the conclusion is that they are all stellar groups, and so the last and only shadow of ground for that hypothesis is taken from Dr. B. His ignorance of this fact, or his silence, seems alike inexcusable.—He gave no hint of the fact.

So far as the speculations of 'science'—falsely so called—are allowed to displace God from his distinctly revealed position in the Universe, so far 'faith' is annulled. Nay, it is made utterly impossible. Thus the secondary takes the place of the primary! The creature of yesterday—a vaporing insect—takes precedence of the Everlasting, Almighty God! But my effort was designed to show from the word of the Holy One that He is Himself the first, the Supreme cause of all causes—and that even 'the Nebular Hypothesis,' and other subordinate hypotheses, are only human hypotheses. The stream can only reach the level of its fountain. Hence, human hypotheses are as erring and as varying as their evanescent authors. But Divine Revelation, which comes down like an angel of light to dispense our darkness, rises and overflows all human speculations, and is destined still to rise, and ever expanding, to be commensurate with the unfolding plan of Providence, and find its everlasting level around the throne of the Great Restorer, when 'His glory shall cover the heavens, and the earth be full of His praise.'

VIII. The song of the angels and elders about the throne, ascribing glory to God, as the Creator, seems utterly ignored by the geology of Dr. Boynton's school. See Rev. iv. 11. 'Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are, and were created.'—God had an object in creation. The world is the theater for displaying his glory—his good will. But the theory of Dr. B. is blind to God's revealed object in creation. So he assumes the most monstrous miracles, or freaks of nature, to suit his fancy—as if miracles were wrought without aim or object. For instance,—Our world was once in a gaseous, nebular, or cloudy state. This was all the creation—in the beginning! Thence the processes of nature took their rise. All proceeded through untold ages by the laws of nature. But nature is as blind to all moral ends, as the ancient symbol of Justice. Hence, the vapor, gas, or nebular mass, could condense, and become a molten, volcanic, fiery ball! Then, the cooling crust became, in after ages, granite, or grained rock; though the volcanic stream of fiery matter is never made to cool, or change, into granite! Again, by the action of the elements on this granite crust, it partially dissolves and forms the first sedimentary strata, being washed by some freakish 'flood.'—Then, mounting, higher, plastic nature yields and changes, to adapt its forces to the granite hundreds of feet below the first strata of metamorphic rock, and the water hundreds of feet above it. The rock again dissolves, and by a series of useless miracles of nature, another sedimentary strata is formed.

So the theory blunders on, blind and relentless as death. Miraculous nature rises and falls, going slowly or glibly—starting, hop, skip, and jump, to suit the wildest fancy! What is all this blind theorizing to accomplish? It relieves its advocates from faith in God.

My limits forbid that I should enlarge. The doctor recommended Anderson's geology. But Anderson makes concessions and gives facts that utterly subvert his foundation in essential parts of his theory. See Anderson's Geology, chap. 4.

I close by saying, that the principle that denies direct Divine agency in the 'six days' creation, is that which, when carried out, denies all miracle throughout the Bible! Hence, this is a vital question. The elements of all morality—

the first principles of our highest civilization are involved. By undermining public confidence in Holy Scripture, the foundations of christianity are destroyed.

ERRATA. BRO. MARSH.—Will you please make the following correction in the lines published last week? In the second verse, last line but one, instead of 'long to be free,' it should read, 'sigh to be free.'

A SYRIAC NEW TESTAMENT.—Professor Peterman of the Berlin University, is at present engaged at Damascus in copying, with the aid of other learned men, a Syriac New Testament of the Sixth Century, which, it is said, is reason to believe was itself translated verbally from one of the earliest and most authentic Greek manuscripts.

There are no hands upon the clock of eternity, there is no shadow upon its dial. The very hours of heaven will be measured by the sunshine, not by the shadow.

Trust not in men.

Obituary.

"Thou which sleepest Jesus wilt God bring with him."

We sorrow not as those who have no hope; for it we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him. 1 Thess. iv. 14.

MISS Mary Elizabeth Oliphant died at the residence of her affectionate father, Oswego, in the 19th year of her age. She fell asleep in the fully developed stage of immortality at the resurrection of the just. Her faith was 'the substance of things hoped for; the evidence of things not seen.' The Advent of Messiah, the Resurrection of the Dead in Christ to an endless, honorable, glorious life, the reunion of believers 'in the land of eternal life,' and the Kingdom of Jesus and his saints on the earth, were all substantial realities to her confident heart. Few, I presume, have been more lovingly through life, and few so severely and universally beloved. This was proved by the practical sympathy of her friends and acquaintances during her sickness and after her death. Her mental and moral characteristics seemed all to have been but varied modifications of loveliness. To all that was true and pure and Christ-like, her heart seemed one fountain of affection, whence it gushed in crystal streams to flow ceaselessly in honor of Him whose very nature is Love. Hence, as love begets love, she was the personal center of sincere affection to many affectionate hearts, especially to those who belong to her large circle of family friends.

They knew her best; they could best appreciate her worth. To her father she said: 'Father, you never struck me one blow; I do not know that you ever spoke one cross word to me! I do not recollect that I ever spoke one disrespectful word to you! To her beloved mother she addressed remarks alike appropriate, affectionate and endearing to the maternal heart. Her oldest sister was borne to her bed side too ill to stand or sit; Elizabeth kissed a farewell that she could not speak; and to each of her beloved brothers and sisters her affectionate heart dictated an appropriate token of interest. Her highest wish for them all was that they might be Christians indeed, and that the family might form an unbroken chain of affectionate union with Jesus in immortality. To those sympathizing friends who would have consoled her with the hope of ascension to heaven at death, she said, 'No, I shall die! When you come to my grave, poor Lily will be there! I am not going to fly about. My hope anchors in him who is the Resurrection and the Life. At his Coming and in the Resurrection of the Dead, I hope to realize a future life. So the apostle teaches. 1 Cor. xv. 'If the DEAD rise not, then they also which are fallen asleep in Christ are PERISHED.' She had attained a remarkable maturity of scriptural knowledge and of christian character. The funeral service was attended by an attentive audience of friends &c., in the Baptist Church edifice. The text was 1 Cor. xv. 21. The subject was the contrast between the first man Adam, and the second Adam—Jesus Christ our Lord. One induced death—'By man came death'—not in figure, but in fact. So through grace administered by the second Adam, we have a hope of a resurrection to a glorious, never-ending life 'at the last trumpet.'

'Break from his throne, illustrious morn, Attend O earth his sovereignty word! Restore thy trust—a glorious form—Call'd to ascend and meet the Lord!'

LETTERS.—W. Sheldon, Z. Campbell, O. L. Crozier, 2, E. R. Pinney, W. Ogley, D. S. Martin, L. H. Chase, J. B. Frisbie, A. N. Seymour.

BOOKS SENT.—W. A. Warren and J. Dunham, J. Carlton and J. Cooper, M. K. Chapman, care of W. A. Warren, E. Aldrich, H. Harris, L. Fletcher, J. Stevens, M. T. Muchmore.

DONATIONS FOR BRO. R. R. PINNEY. 'A Brother' - - - - - \$3.00 J. Morrison - - - - - 1.00

DELINQUENTS. If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

S. P. HOPKINS, Marguerite, Wis., refuses to take his paper from the post office. He owes \$5.12.

RULES OF DISCUSSION. As a prominent object of the publication of the HARBINGER is to obtain correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

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Bro. W. Sheldon.

Shrewsbury, Feb. 26 - - - - -
and over Sunday—perhaps remain through the following week.
Hebron, N. Y., Sunday, March 6.
Week day appointments at early candle light: those on Sundays at the usual hours.

Bro. C. F. Sweet.

Waterloo, Feb. 27, 28.
Auburn, March 1.
Port Byron, " 2.
Seneca Falls, " 3.
Geneva, " 4.
where Bro. Finn and Andrews may appoint.
Canandaigua, Sunday, March 6.
Marion, " 7.
Palmyra, " 8.
Victor, " 9, 10.
Honeoye Falls, " 11.
Honeoye Falls, " 12, 13.
Conesus, " 14.
Springwater Valley and vicinity, " 16, 17.
Danville, " 19, 20.
West Almond, Allegany co., " 22.
and will remain in that section some days if desired by the friends.
All week day appointments to commence at 7 o'clock P. M.

Bro. J. C. Bywater.

Port Byron, Sunday, Feb. 27.
Liverpool, March 1.
Kirkville, " March 2 - - -
and continue over the following Sunday.

BUSINESS ITEMS.

E. HILL.—D. Platt is debtor 96 cents; B. Curtis \$2.68; W. Hill \$2.68, and N. Leete \$2.68. Will you or E. Bradley collect and forward these sums, and much obliged.

A. PERKINS.—All right.
M. WHITTAKER.—The mistake is corrected: he is paid to No. 474.

L. HALL.—It was received: you are debtor 25 cents.

A. PERKINS.—Please give your address, that we may give credit, &c.

P. VAN DUSEN's account is 68 cents to No. 479.

G. STOKES.—Send Examiner to E. Shultz, Perinton, Monroe county, and credit one dollar.

P. H. BOUX.—The two credits on book account are 470 and 511.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.
E. Parish 476, H. Greenleaf 479, O. Richardson Jr. 501, L. Morse 506, J. S. Simonds 506, N. Taggart 495, G. B. Gaskill 494, D. L. Osburn 501, J. A. Fletcher 499, L. C. Lyon 518, C. Eastwood 531, J. A. Devanport 501, S. A. Kingsley 483, W. Moor 467, W. Lawhorn 461, J. Robson 442, H. Hobbs 472, J. Langstaff 465, E. Aldrich 531, S. R. Glenn 528, B. Hoag 501, S. Forman 501, S. Renold 501, H. Kelly 501, W. A. Warren 501, J. Dunham 501, J. Low 501, J. Cooper 601, J. R. Cooper 501—\$1.00 each.

W. Wilson 522, C. Goodrich 526, A. Norton 531, D. C. Osborn 455, N. Watson 540, L. Tabbe 527, J. Rogers 479, S. King 531, F. Bailey 526, S. Caaron 552, M. Lyon 510, E. F. Childs 501, F. Burns 501, J. Davis 515, J. Carlton 527—\$2.00 each.
A. G. Smith 478, \$1.12; J. Salisbury 491, \$2.12; J. Stevens 528, 75 cents; G. Hendry 457, 60 cents.

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5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact or text. 6. Only two disputants can be heard at the same time, on the same question. 7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary. 8. No unkind expressions will be admitted. 9. Let these rules be carefully observed, and that misander and istandupnesslessness that sometimes arise between writers and the editor, and between themselves, will be avoided. Lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

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Second Advent Meetings. Rochester—Irving Hall, Buffalo street, three times every Lord's Day and Thursday evening.

Danville.—Franklin Hall, in S. W. Smith's new block, east side of Main street.

Auburn—Advent Hall, over H. G. Vanandens' Drug Store, every Sabbath.

Canandaigua—Atwater Hall, twice every Sunday, and on Tuesday and Friday evenings.

Honeoye—Hazen's Hall, every Sunday.

Waterloo.—In the south side of the river, over Watling's store, on the plank road.

Oswego, N. Y.—Academy Hall, once in two weeks on Sunday.

Victor—One held twice on the Sabbath in Advent Hall. New York—Corner of Grand and Elizabeth streets three times on the Sabbath.

Springfield, Mass.—Bro. Currier's Hall Spring street, every Sunday.

Providence, R. I.—Amity Hall, entrance No. 12 Eddy street, between Westminster and Broad streets. Preaching three times on the Sabbath. Prayer and conference meetings, Tuesday and Wednesday evenings.

Poetry.

Forgive and Forget.

'I forgive the offence, but I cannot forget';
How often that language I've heard,
And felt that forgive, in such company set,
Was a vain and meaningless word.

Remember'd offences must canker the heart,
And poison the fountain of love;
They rise like an iceberg to keep us apart,
Wherever our footsteps may rove.

At least I confess when my heart is made sore,
And my feelings indignant I find,
The only true method my peace to secure,
Is to banish the cause from my mind.

I must seek to forget, or I cannot forgive,
However my reason may strive,
For it whispers, if just, the remembrance shou'd live,
While I keep the remembrance alive.

And I turn with a resolute will from the thought,
Whenever it enters my brain,
Till my spirit hath found the tranquillity sought,
And no angry emotions remain.

And I pray that the seal of oblivion thus set,
No future remembrance may break;
'Tis then I forgive, for the fault I forget,
No longer resentment can wake.

Miscellany.

'The Angelical Society.'

AND now, the better to understand 'Romanism as it is,' let us look at the way in which it expends its pecuniary resources in places where it is free from the control of Protestantism, and the restraints of the general spirit of the age.—In the Chinese missions, Perrocheau, vicar apostolic of So-tchuen, under date Sept. 4th, 1848, writes to the conductors of the Society for the Propagation of the Faith at Rome, in the following terms:

'In spite of the obstacles which the mandarins throw in the way of the conversion of the infidels, we have received as catechumens 1,280 neophytes, and baptized 888 adults in the year. God be praised. But our angelical society it is which gives us the greatest consolation. The number of the children of the infidels baptized in danger of death continues constantly to increase; this year it amounts to 84,416, about two-thirds of whom, already in possession of unutterable felicity, will love and praise God eternally. The more we receive aid from Europe, the more will this work extend its benefits. We have opened in several cities, small shops where Christian (Catholic) physicians gratuitously distribute pills for young persons who are sick, and generously give attentions of all kinds to the children brought to them. This work produces marvellous effects, causes a very large number to be baptized, and singularly pleases the heathen. In order to explain the prodigious success of our angelical work, you must be informed that all China is covered with poor persons, reduced to the last degree of wretchedness, and burdened with numerous families. Their children lack every thing; no food, no clothes, almost no shelter. The mothers die of hunger and cold; the infants they support perish with them. It is these nurses which give an abundant harvest to our baptizers, who seek those poor wretches in preference to others, accost them with kind words, testify a warm interest in their young families, give pills, and sometimes add alms; they are therefore regarded as angels descended from heaven, and are easily allowed to baptize the perishing little ones. Some of our physicians have often effected wonderful cures, and though their skill is small, enjoy extraordinary repute. Hippocrates was not lauded so much. Sponges are here unknown. We fell upon the idea of getting some from Macao, as more convenient than cotton for baptizing. The pagans admire these sponges, and regard them as an infallible remedy. They are delighted at seeing the foreheads of their sick children laved with so marvellous an instrument. We hope that next year the number of our baptized infants will reach a hundred thousand; by-and-by it may amount to two hundred thousand a year, if you send us good support.—

*A Society for the transformation of the 'immortal souls' of babies into 'guardian angels' in Skykingdomia.
—EDITOR.

In no other part of the world can your money achieve the salvation of so many souls. After the conversion of China, which contains more than three hundred millions of inhabitants, you may compute the multitude of little Chinese which every year ascend to heaven. In Europe, perhaps, surprise will be felt at so great a disposal of pills in China. But the astonishment will cease as soon as it is known that the Chinese have a taste for medicine just as Europeans have for tea and coffee.

Lamentable superstition! Children sent direct to heaven by baptism procured by pills!—Such is sacramentalism in its full growth. Such maudlin and degrading formalism to be represented as the religion of the Savior of the world: and to be substituted here and in all Protestant lands for the vital practical faith of Cranmer, Leighton, Jeremy Taylor, Barrow, Locke, and Howard! How little do these Romish fatuities differ from fetichism! A venerated pill, and a miraculous sponge, as means of effecting Christian conversions! Other resources of the same unworthy kind are employed. Thus in the mission of Tong-King, the Romish Bishop and vicar apostolic, Retord, after reporting the baptisms, during the year 1849, of 9,649 infants of the infidels, states among the causes of this success the following:—

'A collection is made, and a small capital acquired. This capital is employed in trade, or laid out in the purchase of a piece of land.—With the income we purchase boards to make coffins, and religious and funeral tokens; then, when the children of the pagans die, the society gives them a solemn interment, with music, and a drum and a troop of little children of both sexes who follow the procession. The heathens are ravished with this pomp; so that when one of their children falls sick, they, of their own accord, intreat us to go and baptize it. There is in the mission at present a great zeal for this work; but to sustain this ardor, I must get many books, images, and chaplets made. All the objects of the kind you have sent me are used for the purpose. But they are not enough. I am getting made here many chaplets for this purpose. Nevertheless, we shall never reach the number of baptisms in China, for the people here are very fond of their children.'

The dumb show of a funeral parade a means of conversion! A drum and fife beating up for infant recruits in the army of Christ! Images in place of the primer! Chaplets over a tomb instead of the word of the living God in the heart! Yet only comparative success; for the parents 'love their children' and, hence it would seem, are anxious to save them from this parade and mummer. And in China the saved souls are so numerous because parents do not love their children! In other words, they care not what becomes of them; and therefore let them fall into the hands of the Romanists. No matter, being in those hands, and being baptized by those hands, they pass at once from earth to heaven! This is sacramentalism in all its destructiveness. No! there is no qualification in the absurdity. Witness the words which follow, and which proceeded from another missionary bishop and vicar apostolic, 'Miche, bishop of Dansare:—

'When on the point of separating from these savages, I perceived a woman carelessly stretched on a mat, and near her lay an infant which was at her breast. This poor creature, about a year old, was nothing but skin and bone. A part of its body, devoured by scrofula, was a prey to putrefaction, and exhaled a fetid odor.—I told the mother that I could do her child good, and begged her to take it into her arms. Then I baptized that poor little one, of its tribe the first born for heaven. May that child, predestined for celestial bliss, when once in possession of eternal happiness, intercede with Jesus Christ in favor of his countrymen, and become the guardian angel of his nation!'

This poor, wretched, dying child 'the guardian angel of his nation!' Well, he might be as fit and render services as good as many others who hold the same post in the Romish hierar-

chy of heaven. St. George, the guardian angel of England, should be worshipped blindfold, if he is to have worshippers at all. In this particular of guardian angels we find that pagan element which so largely enters into Romanism; and both pervades and pollutes the whole system. Repeatedly does it present itself in the instructions offered to the people in the works which lie before us. In the catechism, entitled *Dottrina Cristiana breve*, originally composed by Bellarmine at the command of Clement VIII., and in 1839 newly edited and published at Rome, in answer to the question, 'Do you not fly for refuge to the other saints besides Mary?' this reply is given by the scholar, 'I fly for aid to all the saints, and especially to the saints of my own name, and to my guardian angel.'—*Journal of Sacred Literature*, pp. 23-25.

The writer of the above thinks it is a lamentable superstition that sends children direct to heaven by baptism procured by pills. And so it is. It is a blasphemous superstition that sends ghosts, adult or juvenile, to heaven, direct or indirect, by baptism or rhanism procured in any way. But paidorhantist Protestants admit the validity of such baptisms, and would not repeat them; for the Romish, they say, is a true church, only corrupt. Its ordinances are therefore valid. If this were denied, it would play havoc with the christianity of the Reformers; for Luther, Melancthon, Calvin, Knox, &c., had no other than Romish baptism to constitute them baptized. The baptism being esteemed valid, what boots it how it is procured? Whether 'by pills,' or by indoctrinating the parents with superstitious notions about infant-soul damnation to the flames of hell? The procurator is a mere question of relative absurdity. Pill-procuration, and funeral drum-and-fife parade, are harmless absurdities; and quite as rational an introduction of infant ghosts to the spirit-world as any Protestant invention extant. Romanists will not admit unbaptized infants to funeral honors, and sepulture in consecrated ground; neither will the Church of England Protestants; and both classes believe in the angelization of their 'Immortal Souls!' The Chinese have faith in the pills, because they sometimes cure, but none in the religion; the 'outside barbarians' think every thing of this; and thereby convict themselves of less sagacity than the Celestials, in *re* Superstition versus Common Sense. Before ignorant pagans are consigned to eternal torment without one ray of hope, let intelligent professors of the faiths of Antichrist's dominion, styled 'Christendom' by misnomer, ask themselves how they can possibly escape.

What stupid ideas mankind have got into their heads about angels! Angels made out of infant ghosts! And the process, too, of angel manufacture, how thaumaturgical and instantaneous! The following is the receipt:—Let a priest or clergyman take a pagan or outside barbarian of eight days old, and then, dipping his hand, or a sponge, or a piece of cotton, into water, shake or squeeze the same over the face, and sign its forehead with the sign of a cross, repeating the words, 'I baptize, &c.' After this, it may be pill-poisoned, cast into the Tiber, Thames, or Ganges, &c., or disposed of in any other way resulting in the separating of soul and body, and its immaterial spirit regenerated by the holy water, will fly on the down of an angel's wing to glory, and expand into an angel there! And this is 'the true faith of a Christian,' which qualifies for a seat in the orthodox Parliament of Britain, made up of Papists, Protestants, and infidels, of all shades of delinquency, to the exclusion of the more rational and conscientious sons of Israel. O, Gentilism, by whatever name expressed, how long shalt thou hoodwink the nations, and betatter the wise and prudent with thy fifty rags! That thy destruction may soon come as a whirlwind from the east, be the effectual and fervent prayer of all who love the truth, and hate hypocrisy and sin.—*Her. of the Kingdom and Age to Come*.

The worst people are most injured by slanderers, as we usually find to be the best fruit which the birds have been picking at.

DISCOVERY OF A BURIED CITY.—In the account of the arrival of the Ripon steamer, in the news of Saturday last, mention was made of the discovery of a buried city in Egypt, named Saccakareh. It appears to be situated about five hours' journey from Cairo, near the first cataract. An Arab, having observed what appeared to be the head of a sphinx appearing above the ground near this spot, drew the attention of a French gentleman to the circumstance, who commenced excavating, and laid open a long-buried street, which contained 38 granite sarcophagi, each of which weighed about 68 tons, and which formerly held evidently the ashes of sacred animals. The French gentleman has got a grant of the spot from the Egyptian Pacha, and has exhumed great quantities of curiosities, some of them ancient earthen ware vessels of a diminutive size. This street, when lit up at night, forms a magnificent sight. It is upwards of 1600 yards long. Many of the curiosities dug out have to be kept buried in sand to preserve them from perishing. At Alexandria, just above the square, and near the Greek Church, there has also been laid open very recently the foundation of what is believed to be the once famous Alexandrian library, destroyed by Caliph Omar. The ruins dug from this spot, which consist principally of bricks, are being sold for ordinary purposes. During the stay of the mail steamer Ripon at Alexandria, at the beginning of the month, the admiralty agent of her, Lieut. Newenham, visited the spot, and he states that he saw large quantities of calcined earth and blackened bricks, the effects of fire.—Lieut. Newenham brought away with him, and has it now at Southampton, a drawing from a handsome sculptured blue granite stone found amongst the rubbish on this spot. The drawing represents a winged sphere, underneath which is a figure like a baboon in a sitting posture, with uplifted hands. Below this are the figures of what are believed to be kings, over the heads of which are a quantity of hieroglyphics, seemingly a record of their names and titles.—*London News*.

ONE who in early years will not go forward with virtuous forethought and resolution along the path which he is to travel, will be forced, it is probable, in maturer years to look back with compunction and sorrow.

IF spring puts forth no blossoms in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

KNOWLEDGE is not wisdom. A person may know much and yet have no claim to be called wise. Wisdom is the practical application of knowledge.

THERE is something beautiful, pious and tender in that word of sad import, 'adieu.'—That is 'may God guard you, to God I commit you.'

THERE is a voice of warning in the following, to which the young especially, should give earnest heed:—'But one false step, one wrong habit, one corrupt companion, one loose principle may wreck all your prospects, and all the hopes of those who love you.'

Its a vain and wicked heart that shrinks from the duties of life and religion.

Asking a favor by letter, or giving a person time to think of it, is only giving him an opportunity to get off handsomely.

Experience is the light in the ships stern shining on dangers past but foreshadowing dangers to come.

The beauty of behavior consists in the manner, as well as the matter of your discourse.